

Te Waikāmihi ki te Pō, Te Waikāmihi ki te Ao

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**Te Mana Tuhi**

I hereby declare that this submission is my own work, and that to the best of my knowledge and belief, it contains no material published or written by another person (except where explicitly defined in the acknowledgements), nor material which to a substantial extent has been submitted for the award of any other degree or diploma of a university or other institution of higher learning.

A handwritten signature in dark ink, appearing to read "P. H. A. T. O.", is located in the bottom right corner of the page.

## **Whakarāpopototanga**

The aim of this research is to explore Māori identity and the role of Te Reo Māori in supporting that identity. It is envisaged that this exploration will provide a current analysis of whether Te Reo Māori is still relevant to the development and sustainability of hapū within contemporary Māori society. With the development of the reo at both a hapū and iwi level, the research also seeks to ask how relevant the language is within a contemporary context using Te Tāwera Hapū as a case study.

The central theme also examines the complexities of modern-day existence with the traditional, hapū based lifestyle that was based around te reo, whakapapa, kawa, tikanga, hapūtanga, and iwitanga. The anticipated outcome is to inspire hapū development and sustainability from a language paradigm – with a particular emphasis on the development and sustainability of Te Tāwera’s own language and customs.

## **Ngā Tikanga mō te Tuhituhi**

Ko te pūtake o tēnei rangahau ko te reo Māori, arā, ko tana orange i tēnei Ao Pānekeneke. I runga i tēnei whakaaro mā te reo Māori ngā kōrero katoa e ārahi i roto i tēnei tuhinga. Ka horahia ngā kōrero whakapapa ki tā te tiro a Te Tāwera. Nō tō mātau rangatira, nō Pouroto Ngaropo ngā kōrero whakapapa katoa. Kei tērā hapū, kei tērā iwi ō rātau ake whakaaro, heoi, he taonga tuku iho ērā kōrero katoa, ahakoa nō hea.

Kua whakaritea ngā tikanga mō te tuhituhi. Anei aua tikanga e whai ake nei:

- Ko ngā kōrero i ahu mai i ētahi atu pūkōrero ka noho pērā tonu, karekau he tohutō
- He pū matua i ngā kōrero pēnei i te Ao Tawhito, te Ao Tūroa, te Ao Hurihuri me te Ao Pānekeneke. Ko te ao nei, ko Papatūānuku tērā ahakoa kua huri ai tōna āhua. Koia ka whakamatua i te pū tuatahi o te ingoa
- Nā tana mita ki tā Te Tāwera rongo, he tohutō kei te kupu ‘hāere’

## Ngā Mihi

*Mai e te tipua*  
*Mai e te tawhito*  
*Mai e te kāhui o ngā Ariki*  
*Mai e tāwhiwhi atu ki ngā Atua*  
*Oi ka tākina te mauri*  
*Ko te mauri i āhua noa mai*  
*Ki runga ki ēnei taura*  
*Ki runga ki ēnei tauira*  
*Kia tau te mauri*  
*Ki runga ki ēnei tama*  
*He tukuna nō te whaiorooro o Tāne te Waiora*  
*Tēnei te matatau kia eke*  
*Whakatū tārewa ki te Rangi*  
*Uhi, wero, tau mai te mauri*  
*Haumi ē*  
*Hui ē*  
*Tāiki ē*

Hei aho mō ngā kōrero hirahira e whai muri ake koia te aumihi ake ki te hihiri o te mahara, ki a Io te Wānanga, otirā, ki a Io te Pūkenga. Nāna te hiringa kia piki mā te Aka Matua ki Tikitiki o Rangi. Nā te hihiri ka whai a Whēkite rātau ko Whēkaro, ko Whakairihia ko Werohia, me kī ko ngā kete o te mātauranga hei oranga mō te whānau, mō te hapū me te iwi. Nō reira, koia tērā e tātai iho i a Ueuerangi, e tātai ake i a Ueuenuku.

Ka mānatunatu te ngākau, ka kōnehunehu te māpuna roimata ki te tihi o te mahara mō te hunga matarehu kua tauhinga iho ki tua o te pae, mō rātau kua takahi i te ara whano<sup>ii</sup> o Hine-nui-te-pō, i runga i tana kōrero e kīia nei “Hei konā e Tāne hei kukume ake i ā tāua hua ki te ao, kia hāere au ki raro hei kukume iho i ā tāua hua ki te pō.” Nō reira e te hunga e takoto ana i te urunga tē taka, i te moenga tē whakaarahia, he tātai whetū ki te rangi mau tonu, mau tonu. He tātai tangata ki te whenua ngaro noa, ngaro noa.

Ka huri mai ki a tātau te hunga e rongu tonu ana ki ngā hīrau e tōkihi ai a Hinemoana, otirā i a tātau e whakatairanga ake ana i ngā taringa ki a Hinewaonui e wawara ai i ōna rau. Inā hoki, ka huri mai ki te pūtake o tēnei kaupapa rangahau ko tō tātau reo rangatira me ōna āhuatanga katoa. He tika te kōrero e kī ana ‘Mā te kaupapa ka tika te tangata, mā te tangata ka tika te kaupapa.’ Heoi, e mihi kau ana ki ngā pātaka kōrero, ā, nā koutou i tika ai te

<sup>i</sup>E ai ki a Ngāti Awa e whā ngā kete o te mātauranga, nā Tāwhaki i tiki atu.

<sup>ii</sup> Ko te ara whano te huarahi i hīkoi ai te tini o te hunga matarehu.

kaupapa. Otirā, nā koutou i tākoha mai he wahie mō te ahi kōmau, nā koutou hoki i hika ngā kongā kia kaha te mura.

Ka huri atu ki tōku rahi o te kohu i runga i te kōrero e kī ana ‘He kotahi nā Tūhoe ka kata te pō.’ Koinei te mihi ā-whatumanawa ki tōku whānau o Te Pū Wānanga o Anamata mai i tēnei o ngā uri o Pareraututu. Ki ōku pāpā ki a Tāmati kōrua ko Te Hue, nō kōrua te kaha ki te whai i tēnei huarahi. Inā hoki, nā kōrua, otirā nā koutou i poipoi, i akiaki mai tēnei o ngā pia i runga i te kōrero e kī ana ‘Mā te huruhuru ka rere te manu’. Nō reira, nā koutou ngā huruhuru kia pai ai te rere i tēnei ao mātauranga, ā, tēnā rā koutou katoa.

Ka huri mai ki te whānau o Te Ara Poutama i Te Wānanga Aronui o Tāmaki Makau Rau. Ki a koe Erana, nāu i tū kaha ai hei taituarā mōku i tēnei ao tuhituhi. Nō reira, tēnā rā koe. Ki a Te Ihorei kōrua ko Te Murumara, nā kōrua i noho ai hei pou mō te tutukitanga, otirā mō te puāwaitanga o tēnei tuhinga. Nō reira, tēnā rā kōrua, ā tēnā rā koutou katoa i runga i te kōrero e kī ana ‘Ka hē a tika, ka tika a hē’.

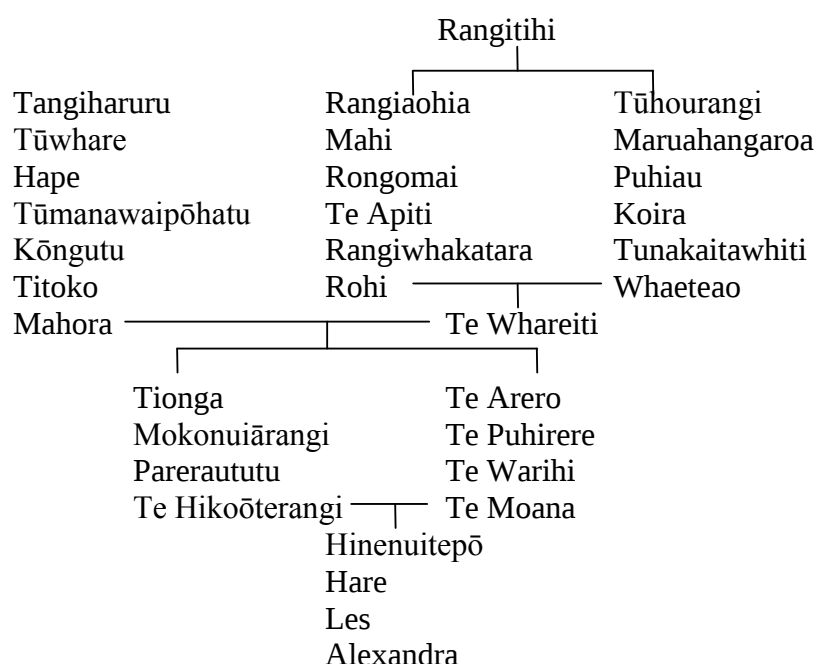
Heoti, ka huri atu ki ngā whatu tongarewa o ngā tihi whakatairanga ake ki ngā kupu, ngā toka tū moana, ngā pari kārangaranga, ngā tai aumihi mai me ngā awa whakatere taniwha. Ko koutou tonu ngā pou kaha mō mātau te ira tangata e noho nei i tēnei Ao Hurihuri.

Nō reira, tēnā koutou, tēnā koutou, tēnā koutou katoa.

## He Kupu Whakataki

I te tau 2003 i kī mai tōku pāpā, a Te Hue Rangi, ko te tāhuhu o te whare tupuna tō tāua Hawaiki. He taonga ngā kōrero e heke taketake mai i ōna hekerangi ki te ruawhetū, ā, heke mai ki a tāua, ki te tangata. He raukura ērā kōrero mō ngā pā harakeke, kia pakari ai, kia tū kaha anō te rito i te taunakitanga, i ngā kēkē o ōna mātua. I te mahutatanga ake o Ngāi Tahu ki te ika i maiangi ake a Māui Tikitiki a Taranga ka apohia e te māheuheu te iho o te pā harakeke. Nā reira, ka whakapuke ana te wai kamo o tēnei o ngā uri nō Te Tāwera, otirā nō Ngāti Rangitahi. Kāre te maioha i rere mai i te whānautanga mai i te ara namunamu ki tēnei Ao Tūroa. Kāre tēnei o ngā whakatipuranga i ngote ai i te ū mai i tō tāua ūkaipō, i a Papa Āhuru. Otirā, kāre tōku pito i hoki atu ki tōku ewe whenua. Heoi, nā te kōingo māku anō, i huri atu ki te Ao Tawhito.

Nō reira, kia mōhio ai ko wai tēnei kaituhi e whakaputa whakaaro, anei ōku tātai here i te taha o tōku pāpā i runga i te kōrero e kī ana ‘Rangitahi ūpoko whakahirahira, nō Rangitahi te ūpoko i takaia ki te akatea. Ehara nā te aitanga-a-Tiki’:



Nō reira, anei tōku tātai whakapapa ki Te Tāwera, me kī, ko Te Tāweratanga o te tinana o Te Rama Apakura:

Toroa i te Rangi  
 Ruaihona  
 Tahinga o te Rā = Wairaka  
 Awanuiārangi II  
 Rongotangiawa  
 Irapeke  
 Te Hauwhāwhāru  
 Te Kurarangi  
 Tamarākeiora = Waipunaārangi  
 Iratūmoana = Te Rangikeiwaho  
 Iramoko = Te Paetata  
 Te Haupūangiangi  
 Te Ramaapakura I  
 Pinohi  
 Te Wairereahiahi = Te Rangikōhuru  
 Hineira  
 Te Apakura  
 Te Wātene  
 Katerina = Matiaha Tārewa  
 Paewhenua  
 Moho  
 Arapeta  
 Angela  
 Alexandra

Heoi, i tipu ake au i ngā ākau o Te Awa o te Atua, engari kāre au e mōhio he whakapapa tō tēnei o ngā wai. I tērā wā ko te pūtaka o te noho ko te Hāhi Katorika me ōna āhuatanga katoa. I tipu ake i raro i tana maru, ā, i hāere ia wiki ki te karakia, ki te whakapai i te whare karakia rānei. Nā reira, ko te reo Pākehā te reo tuatahi, inā ko te reo Māori te reo o ngā hīmene hāhi. Ko te reo o te kura tuatahi ko te reo Pākehā. I tērā wā i uru atu mātau ko tōku tūngane me taku teina ki roto i te rōpu kapa haka. Ahakoa i waiatatia ngā waiata, kāre mātau e mātua mōhio ki te whakapapa o ngā kupu. I ako mātau i te reo Māori, engari mā te toru hāora noa iho ia wiki. I akongia te reo i te kura tuarua, engari mā te toru hāora noa iho anō ia wiki. Nō reira, he taumaha rawa ki te pupuri i te reo, nā te mea ehara ko te reo Māori te reo i rangona ki te kāinga.

Nō reira, i te whānautanga mai o aku tama i heria rāua tahi ki te Kōhanga Reo. Koia te tīmatanga o te hīkoi ki te whai mai ko wai ahau. Hei ako pai i tō tātau reo rangatira i hāere atu ki Te Kura o Rangiaohia i te tau 1992, ki reira ako ai i raro i te maru o Te Ātārangi. I te tau 1995 i hūnuku mātau ko tōku hoa me ā māua tamariki ki Whakatāne noho ai kia pai ai te hāere o tā māua mātāmua ki Te Kura o Te Pāroa. He maha ngā mahi i whiwhi ai au hei

oranga mō tōku whānau, engari ka tangi tonu te ngākau mō te reo Māori me ōna āhuatanga katoa. Nō reira, i te tau 2002 i hāere atu au ki tērā taha tōku, ki Te Pū Wānanga o Anamata ako ai.

I te tau 2004 i whakarauika mai ngā uri katoa o te whānau Pateriki ki te marae o Iramoko. Koia te wā tuatahi i hoki atu ai ki tērā tūrangawaewae. Ehara ko te hoki ki te wā kāinga i te huarahi māmā. Engari, kua whakairihia ngā whakaahua o ōku kuia, o ōku koroua ki ngā pakitara o te tupuna whare a Te Paetata, otirā kua rangona ngā herenga katoa ki waenganui i te whānau, ki waenganui i te hapū. Nō reira, ka hoki tonu atu, ā, ka hoki tonu atu ki tērā taha tōku kia purea e te hau pūangiangi.

Heoti, i runga i tō rātau karanga, otirā o tēnei kaupapa, ka maioha atu, ā, ka tangi kau ana te ngākau i nga kōrero kua whakairotia.

## TE WĀHANGA TUATAHI

### TE WAIKĀMIHI KI TE PO, TE WAIKĀMIHI KI TE AO

I roto i ngā kōrero e whārikihia ana ka tiro ake ki te whānuitanga o te reo Māori me āna ake tikanga hei whakaora, hei whakapakari i a Ngāi Māori. Mā te reo Māori tātau e whakaora, e whakapakari ai i tēnei Ao Hurihuri, he aha rānei? Hei tūāpapa mō ēnei kōrero ka hoki atu ki te Ao Tawhito, ki tā te titiro a tāua, a te Māori. Mā te tirohanga ā-Māori, me kī, ā-hapū tonu, ka āhei te tātari i ngā kōrero e puta mai.

Hei whakatinana i ēnei whakaaro ka hāngai te titiro ki uta, ki a Te Māhoratanga o Tamarākeiora, mai i reira ka whakatairanga ake te taringa ki Te Waikāmihi e rere tonu ana, ā, koia te puna waiora mō ngā uri o Te Tāwera i runga i tā mātau kōrero e kī ana:

Ko Mātaatua te waka  
 Ko Pūtauaki te maunga  
 Ko Tarawera te awa  
 Ko Te Waikāmihi te puna waiora  
 Ko Iramoko te marae  
 Ko Ngāti Awa te iwi  
 Ko Te Tāwera te hapū  
 Ko Iramoko te pātaka o ngā kai o uta, o ngā kai o tai  
 Ko Te Paetata te pātaka o te mauri kōrero  
 Ko Whāriki te Toki te tūrangawaewae  
 Ko Te Mahora te pā tūwatawata  
 Ko Ōtere te urupā  
 Ko Te Umuhika tōna toropuke  
 Ko Te Rama Apakura te rangatira

Kua whakahuatia ko Te Waikāmihi te puna waiora, engari he ingoa anō i tapaina ki tēnei o ngā wai, arā, ko Te Waitoto o Te Rama Apakura. Koia tērā e whakaora ana i ana uri me ā mātau manuhiri. Ka kīia nei te kōrero i te wā e tata hinga ai tētahi o ana whakatipuranga me hoki atu ki Te Waikāmihi inu ai i mua o tana wehenga atu i tēnei Ao Tūroa. Heoi, ka tiro ake mehemea ko Te Waikāmihi anake tērā e whakaora ai i a mātau. He aha te whānuitanga o te

reo Māori hei whakaora, hei whakapakari i a tāua te Māori, otirā i tēnei hapū i tā mātau noho i tēnei Ao Pānekeke?

**Te Whakaahua Tuatahi: Ko Te Waikāmihi**



Pū: Kaituhi, 10 Haratua 2009

## TE WĀHANGA TUARUA TE WHETŪ E TE MARAMA

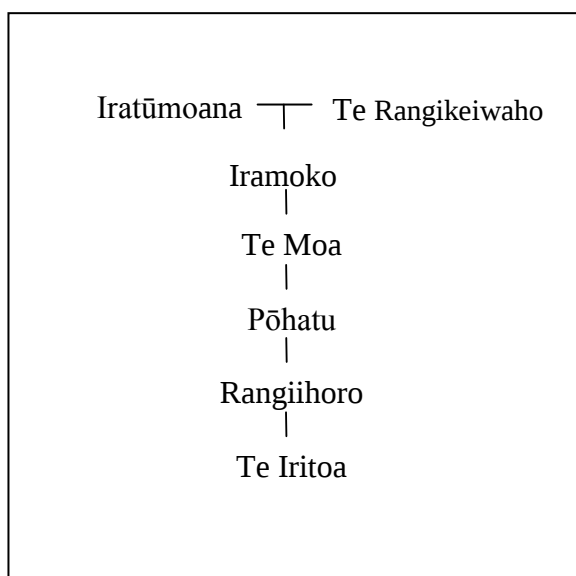
*Te Whetū e te Marama  
E ngā patatari o te Rangi  
Ko Te Rama Apakura*

Mehemea ko te reo tēā e kawē ai i te whakaaro, ko ngā momo kōrero pērā i te waiata, i te karakia me te whakataukī e kawē, e pupuri hoki i te matū o te whakaaro. Anei te kōrero a Ngata mō tēnei mea, mō te waiata (1959:xi):

Ko te nuinga o ngā waiata he waiata tangi, ara, o ngā waiata i tuku iho ki muri nei; he tangi mo te tupapaku i mate-a-whare ranei, i mate ranei i te aitua, i te kohuru, i te parekura. Kei kona ena o ngā waiata nunui a te Maori; kei kona ngā kupu tohunga rawa o te reo Maori; kei kona ngā kauwhau nunui o ngā tipuna mai o Hawaiiki.

Heoi, hei poutokomanawa mō tēnei kaupapa kua huri atu ki te waiata tangi i waihangatia e Te Iritoa hei maumaharatanga mō te rangatira a Te Rama Apakura. Anei te tuia o te muka ki tōna aho:

### Te Whakapapa Tuatahi: Ko te whakapapa o Te Iritoa



Ka kī mai a Eruera Manuera (Phillis, 2002:430), ‘Nā Te Iritoa, he tangi ki a Te Rama Apakura’. Ko ngā kupu e mōhio nei tōku hapū, ka noho hei pou taki mō ngā wāhanga

katoa o tēnei tuhinga. He āhua rerekē ētahi o ngā kupu ki tā Eruera kupu, ahakoa tērā ka rongo tonu i te tohungatanga o ngā kōrero. Anei ngā kupu a te hapū e whai ake nei:

Te Whetū e te Marama  
 E ngā patatari o te Rangi ko **Te Rama Apakura**  
 Te whetū rā tēnā i poua mai ai ngā waka i Hawaiki  
 Kau ana rā ko Maketū rā  
 Rokohanga atu Te Ika a Māui e kupana  
 Ko te weri ko te aka ka hinga pū rākau  
 Tere mangamanga atu ana ia ki te wai  
 Ko te Tōtara i karia  
 Ko te waka tēnā i poua mai ai Manaia  
 Ka mate i konā koia Ihumotomoto  
 Kia whatia mai ki runga rā  
 Ka tupu te Kahurangi  
 Koia Maikukutea  
 Ka mate ake a ō tūpuna i te whare rā

Te Awa o te Atua takoto noa  
 Ka ngaro hoki koe  
 Hei whakaitaita hei pā whakahae  
 Mō te huki mō repo ki Rangitāiki rā  
 Ko te kī mai a te Aho aha tēnā whana atu  
 Nā ngā toa rau o Awa  
 He uri anō koe ā Tūwharetoa  
 I kīia e rewa poutahi ki runga rā  
 Tāria ki apatia  
 E oma ana anō a Te Umairangi  
 Ehara e Hika i te aroaro tahuri kē  
 He koha whakamoe nā Tionga  
 Kia mate ai te ruruma tawhiu e

Kai hea hoki ō Atua marae kī nei Rangihoro  
 Ka whakaara i a koe ki runga rā  
 Atua kāhu rakiraki  
 Waiho te mate mō Ngāpopoa  
 E hua ana i a koe mō ngā pārae ki Hauraki  
 Kia maro huka atu koe  
 Tuamai whiwhia Tangaroa wetea kia mārāma koe  
 Ki te riri whakatakariri  
 Māu te ika i te ati e  
 Koe tū mai rā Tūtakaroa te Uru te toa e

Iri mai e Te Rama Apakura i runga o Motutawa  
 Tō kiri mirimiri  
 Ki te wai ngārahu i runga i te whata rawa  
 Nā Pareareia nei tō kiri o Tītapu  
 Kua noa kai muri  
 E tapu o Irākewa  
 Nā Tionga mā koe moumou atu  
 Ka kai te kurī ka kai te tangata  
 Mō Paraweranui mate au mana kaiure  
 I tuku ki raro e e i

Māku e whakamārama he aha i whakataki ai tēnei mōteatea hei tūāpapa mō tēnei tuhinga.

I te ora a Te Rama Apakura i te wā o Tionga nō Ngāti Rangitahi, o Te Pūrewa nō Tūhoe. He tohunga, he toa ia i ngā pakanga, ko ōna rākau ko te patu, te mere, te taiaha, te kotiate, te hoeroa me te wahaika. Nō te matenga iho o tēnei o ngā tōtara o te wao i te pakanga o Kahuorenoa i tono a Te Iritoa kia whakarauika mai ngā hapū me tōna whakaaro kia huri atu ō rātau ingoa mai i Ngāti Iramoko, mai i Ngāti Te Tuhimareikura, mai i Ngāti Tamarangi me ērā atu o ngā kārangaranga hapū ki Te Tāwera, me kī, Te Tāweratanga o te tinana o Te Rama Apakura.

I tērā kōrero e kīia nei ‘Te whetū e te Marama’, koia tērā e whakarangatira ana i a Te Rama Apakura II. Hei tauira, ka huri atu ki tērā whakataukī e kī ana ‘He pou kapua ka ngaro, ka huna tini whetū ki te rangi’. Nō reira, koia tērā e tohu ana i te arikitinga o te tupuna rā. Ahakoa te tokoiti o ngā whetū ka kitea, ko te pūmanawa tonu e mau ana, ā, pērā i ngā ariki e rite ana ki a Te Rama Apakura. Inā hoki, i te wā ka rongo ā-taringa tātau ki ngā waiata mōteatea, kua hoki atu ki te Kauwae Runga me ōna āhuatanga katoa. I ēnei rā ka whakarongo tonu ki tēnei mōteatea i te pupuhitanga o te hau. I ngā kupu o te waiata kua hoki ā-whatumanawa ki te orokohanga mai o tō mātau hapū. Ko ana kōrero te herenga ki a mātau anō, otirā mō ngā wāhanga katoa e takoto ana i tēnei tuhinga. Heoi, i te wāhanga tuatoru kua mātai ake ki a Tāwera hei whakamārama i te whakaaro, me kī, te ahorangi e kawē ana i ngā mahara katoa i runga i te kōrero e kī ana ‘Te whetū rā tēnā i poua mai ai ngā waka i Hawaiki’. I te wāhanga tuawhā kua huri atu ki te Awa o te Atua, kua tūhono ai ngā roimata o Tarawera, rere ngātahi mā Mihimarino ki Te Moana Nui a Kiwa. Nō reira, koia tērā e kawē ana i ngā kōrero i te tai pari, otirā i te tai timu. Kua hoki atu ki te awēko i te wāhanga tuarima me tana kōrero e kī ana, ‘I kīia e rewa poutahi ki runga rā’. Mā te wāhanga tuaono e whakapuaki ai ngā whakaaro o te hapū mō tā mātau hīkoi i tēnei Ao Hurihuri i runga i te kōrero e kī ana ‘Kei hea hoki ō atua marae?’ Kua wherawhera, kua tātari i ngā kōrero a te hapū i te wāhanga tuawhitu, arā ko ‘Atua kāhu rakiraki’. Hei pou tuarongo ka huri atu ki te kōrero e kī ana ‘Kai ana te kurī, kai ana te tangata’ hei whiri i ngā whenu katoa e whāriki ai tēnei tuhinga.

## TE WĀHANGA TUATORU

### TE WHETŪ RĀ TĒNĀ I POUA MAI AI NGĀ WAKA I HAWAIKI

*Te Whetū e te Marama  
E ngā patatari o te Rangi  
Ko Te Rama Apakura  
Te whetū rā tēnā i poua mai ai  
Ngā waka i Hawaiki*

Kua whakawhetū, kua whakarangatira a Te Rama Apakura i te kōrero e kī ana ‘Te whetū rā tēnā e poua mai ai ngā waka i Hawaiki’. Nāna i ārahi mai tana iwi i tā mātau hekenga mai i te Moana Nui a Kiwa, ā, koia te pou herenga mai i Hawaiki Mataora ki Hawaiki Tautau. Nō reira, i tēnei wāhanga ka huri atu ki ngā kōrero e noho ana hei poutokomanawa, me kī, hei ahorangi e kawea ana i ngā mahara mō tēnei tuhinga.

Ko te marae tētahi o ngā pouhere mō tāua, mō te Māori, i tēnei Ao Hurihuri. Ko te tāhuhu o te tupuna whare tō tātau Hawaiki. I te wā i noho ai te kuia i ngā waewae o tōna tupuna i roto i te tupuna whare ka rongo ā-whatumanawa ki ngā kōrero i heke taketake mai i Hawaiki. Ka heke ērā kōrero ki te hekerangi. Mai i reira ka heke ki te ruawhetū, kātahi ka heke iho mā te tupuna ki taua kuia. I te wā ka tū te manu kōrero ki te mihi atu ki te manuhiri nō whenua kē, ka rere whakarunga ana kōrero ki te tāhuhu, ki reira heke iho mā te hekerangi ki te kuia e whakarongo mai ana. He taonga tuku iho ērā kōrero. Ka mātua mōhio rāua tahi ki te orokohanga mai o ērā momo āhuatanga. Koinei te tiro ā-Māori ki tōna ake ao. I te wā i kuhu mai ai te manuhiri ka rongo i te ātaahua o roto o te whare, engari kāre ia e mōhio he tātai rangatira ki tō ngā whakairo katoa. Ka whakarongo ki ngā kōrero a te koroua, engari kāre ia e mārāma ki te pūtaka o ngā kupu. Koinā te tiro ā-Pākehā ki tō tāua Ao. Anei te kōrero a Tania Ka’ai i roto i tā Higgins (2004:13) e whāki ai i ngā rerekētanga o te rongō a te ihumanea ki tā te ihu oneone:

**Te Mahere Tuatahi: Ko te Rongo a te Ihumanea ki tā te Ihu Oneone**

| NATIVE WORLD VIEW                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               | WESTERN WORLD VIEW                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>Spirituality is embedded in all elements of the cosmos.</p> <p>Humans have responsibility for maintaining harmonious relationships with the natural world.</p> <p>Need for reciprocity between human and natural worlds – resources are viewed as gifts.</p> <p>Nature is honoured routinely through daily spiritual practice.</p> <p>Wisdom and ethics are derived from direct experience with the natural world.</p> <p>Universe is made up of dynamic, ever changing natural forces.</p> <p>Universe is viewed as a holistic; integrative system with a unifying life force.</p> <p>Time is circular with natural cycles that sustain life.</p> <p>Nature will always possess unfathomable mysteries.</p> <p>Human thought, feelings and words are inextricably bound to all other aspects of the universe.</p> <p>Human role is to participate in the orderly designs of nature.</p> <p>Respect for elders is based on their compassion and reconciliation of outer and inner directed knowledge.</p> <p>Sense of empathy and kinship with other forms of life.</p> <p>View of proper human relationship with nature as a continuous two-way transactional dialogue.</p> | <p>Spirituality is centered in a single Supreme Being.</p> <p>Humans exercise domain over nature to use it for personal and economic gain.</p> <p>Natural resources are available for unilateral human exploitation.</p> <p>Spiritual practices are intermittent and set apart from daily life.</p> <p>Human reason transcends the natural world and can produce insights independently.</p> <p>Universe is made up of an array of static physical objects.</p> <p>Universe is compartmentalized in dualistic forms and related to progressively smaller conceptual parts.</p> <p>Time is linear chronology of human progress.</p> <p>Nature is completely decipherable to the rational human mind.</p> <p>Human thought, feeling and words are formed apart from the surrounding world.</p> <p>Human role is to dissect, analyse and manipulate nature for own ends.</p> <p>Respect for others is based on material achievement and chronological old age.</p> <p>Sense of separateness from and superiority over other forms of life.</p> <p>View relationship of humans to nature as a one-way hierarchial imperative.</p> |

### *Te Tūāpapa*

I tana kōrero ka kī mai a Ka'ai ka noho tahi te Māori me tōna ake ao. Ka noho wehe te Pākehā me tōna ao. Ka whakaarohia ko te tangata kei runga, kātahi ka taea te noho tuakana. Ka taea e ia ngā mea ora katoa te tātari. I tana tātari mai, i tana hongī i te noho a te Māori, kua pōhēhē he tika tana titiro. Ka kī mai a Smith (1999: 56):

Research 'through imperial eyes' describes an approach which assumes that Western ideas about the most fundamental things are the ideas which can make sense of the world, of reality, of social life and of human beings. It is an approach to indigenous peoples which still conveys a sense of innate superiority and an overabundance of desire to bring progress into the lives of indigenous peoples – spiritually, intellectually, socially and economically.

E ai ki a Durie (2000) kua whai mana te whakaaro ko te orange o te Māori tana rapu i ngā rākau a te Pākehā me te noho tūturu ki āna ake tikanga. Koinei ngā whakaaro o Brown i roto i tā Rewi (2005:23) mō te noho tūturu ki ngā tikanga me te rangahau:

Maori research must be conducted with a cultural framework. This means it must stem from a Māori worldview, be based on Māori epistemology and incorporate Māori concepts, knowledge, skills, experiences, attitudes, processes, practices, customs, reo, values and beliefs.

Ka tautokongia e Ka'ai (Higgins, 2004) me tana kōrero mō te tirohanga a te ihumanea e kī ana nā te rongo ā-hinengaro, ā-tinana ki tōna ake ao ka puta mai te mōhio me ngā tikanga hei ārahi i te mahi. Ka pēnei hoki te whakaaro o Māori Marsden (1992:17). He pūkenga mātāpono ia e kaha ana ki te kawē i te aronga ki te whakamāori ake i ngā tikanga me te āhua o te tawhito:

It is important to remember that Māoritanga is a thing of the heart rather than the head. For that reason analysis is necessary only to make explicit what the Māori understand implicitly in his daily living, feeling, acting and deciding.

I ana kōrero mō ngā tikanga Māori, ka kīia nei e Hirini Mead (2003:318) ki tā te tiro ā-Māori ko te whai mātauranga te tiro ake ki te whānuitanga, te hōhonutanga me te māramatanga o te mātauranga. E hāere tonu ana te kōrero a Marsden (1992:117):

The route to Māoritanga through abstract interpretation is a dead end. The way can only lie through a passionate, subjective approach. That is more likely to lead to a goal.... Haere ake te ihi me te mana o nga toa (A sense of vital force and power precedes the advance of the warriors).

### ***Te Tāhuhu***

He maha ngā mahara, ngā whakaaro Māori e hāngai ana ki tā te tiro a Marsden, otirā ka hāngai ētahi ki te mātauranga, te hauora me te rangahau. Kei a Mason Durie (1998:69) tōna whakaaro ko te Whare Tapawhā e hāngai ana ki te hauora, inā hoki, kei a Rangimarie Rose Pere (1991:3) tōna whakaaro ko Te Wheke e hāngai ana ki te ako tamariki. Ko tā Penetito (2005:32) mō te whakaaro rangahau i waihangatia e Graham Smith:

Kaupapa Māori Theory is a contemporary description of mātauranga Māori, a Māori knowledge base which encapsulates a Māori world view. Kaupapa Māori theorists have claimed a space for liberating a Māori thought process through this development.

I ōna whakaaro mō te Kaupapa Māori, me kī, mō te rangahau, ka hāngai tā Graham Smith titiro ki te tirohanga a Ka'ai me te whakaaro ko te ao Māori me ā tātau ake tikanga te tuakana, ko te ao Pākehā te teina. Engari, ehara tēnei i te mea tauhou ki a tāua. I te tīmatanga o tēnei wāhanga i huri atu ki te tupuna whare. He kawa, he tikanga hoki kei te marae e ārahi mai ana i a tāua te tangata. Nō reira, mā te tikanga te kawa e whakatinana, ā, mā te tirohanga ā-Māori ngā nekeneke katoa o tēnei kaupapa e ārahi.

Mehemea ka tiro anō ki te whare tupuna, he tūāpapa tōna, he pakitara ōna, he tāhuhu tōna, otirā he poutokomanawa tōna. Hei tāhuhu mō tēnei kaupapa ka huri atu ki te whakaaro ā-iwi, ā-hapū hei pīkau i ngā kōrero. Ka tautokongia e ngā kōrero a John Rangihau (1992:190):

My being Maori is absolutely dependent on my history as a Tuhoe person as against being a Maori person. It seems to me there is no such thing as Maoritanga because Maoritanga is an all-inclusive term which embraces all Maori. And there are so many different aspects about every tribal person. Each tribe has its own history. And it's not a history that can be shared among others. How can I share with the history of Ngati Porou, of Te Arawa, of Waikato? Because I am not of those people. I am a Tuhoe person and all I can share in is Tuhoe history.

Nō reira, he tika te kōrero a tēnei o ngā pou o Ngāi Tūhoe. He rerekē te tiro a Ngāi Tūhoe i tā te tiro a Ngāti Awa, a Te Arawa, ki ngā iwi katoa o Aotearoa nei.

I runga i tērā kōrero ka huri atu ki tētahi whakaaro nā Pouroto Ngaropō (2004) o Ngāti Awa, otirā o Te Tāwera i hanga. He kōrero tā tēnei o ngā amokapua e kī ana 'E whā ngā taonga nā te tangata'. Nō reira, hei korowai mō ēnei whakaaro, i waihangatia e Pouroto tētahi tūāpapa e

hāngai ana ki te hauora o te tangata, kua tapaina ki te ingoa ko ‘Ngā Pou Mana o Io’. E whai ake nei ko te kauwhata hei whakamārama i ngā kōrero mō Ngā Pou Mana o Io.

### Te Mahere Tuarua: Ko Ngā Pou Mana o Io

| KO NGĀ POU MANA O IO                                                                                                                                                                                                                                                             |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p><b>MANA ATUA</b><br/>Koinei te aumihi ake i a Io Matua Nui, otirā i a Io Taketake. Koinei te takenga mai ki a tāua te tangata.</p>                                                                                                                                            |
| <p><b>MANA TUPUNA</b><br/>Ka huri ki te herenga ki waenganui i a Ueuerangi rāua ko Ueuenuku, waihoki ko ngā tātai whakapapa.</p>                                                                                                                                                 |
| <p><b>MANA WHENUA</b><br/>Ka hoki ngā mahara ki te kōrero e kī ana ‘Kei te tāne te purapura tapu o te Atua, kei te wahine te papa āhuru’. Kia tūhono ai te mana Atua ki roto i te āhuru mōwai ka kīia nei he tangata. Koinei te mihi ake i tērā aho tapu, i tērā ewe whenua.</p> |
| <p><b>MANA TANGATA</b><br/>Kei ia tangata ōna ake pūkenga. He taonga tuku iho ēnei e ārahi ai te tangata i ana hīkoitanga i tēnei Ao Tūroa.</p>                                                                                                                                  |

Pū: Ngaropō, 2004

Nō reira, mā ‘Ngā Pou Mana o Io’ e ārahi ngā herenga ki te Ao Aweko me ōna āhuatanga katoa. Kei reira ngā tātai hono o Te Tāwera ki āna ake tikanga, otirā ki ana mauri kōrero pēnei i te waiata mōteatea nei.

Heoi, kua kōrerohia he whakapapa, he tikanga ake tō tēnā iwi, tō tēnā iwi. Ka heke iho ēnā tikanga ki ngā hapū. Kei ia hapū āna ake tikanga, āna ake kōrero pēnei i ngā waiata e heke iho i te tāhuhu o tōna whare, otirā mai i te Kauwae Runga. Hei tauira ake mō te rerekētanga o ngā kōrero a tēnā iwi, a tēnā hapū, ka hoki atu ki ngā kōrero mō Tāne me tana whai i te mātauranga. I pikitia ngā rangi ngahuru mā rua. Anei te whiti tuarua o te waiata oriori i waihangatia e Tūhoto Ariki mō tana mokopuna, mō Tūteremoana. Nō Ngāi Tara me Ngāti Ira o Te Whanganui a Tara a Tūhoto Ariki (Ngata & Jones, 2006:6):

Haramai, e tama, whakaputa i a koe  
 Ki runga te tūranga matua  
 Mārama te ata i Uru-rangi  
 Mārama te ata i Taketake-nui-o-rangi,  
 Ka whakawhenua ngā Hīringa i konei, e tama!  
 Haramai, e mau tō ringa ki te kete tuauri,  
 Ki te kete tuātea, ki te kete aronui,  
 I pikitia e Tāne-nui-a-rangi i te ara tauwhāiti,  
 I te Pū-motomoto o Tikitiki-o-rangi.  
 I karangatia e Tāne-nui-a-rangi ki a Huru-tea-a-rangi  
 I noho i a Tonganui-kaea, nāna ko Pārāwera-nui;  
 Ka noho i a Tāwhiri-mātea, ka tukua mai tana whānau,  
 Titi-parauri, Tiki-matangi-nui, Titi-mata-kaka;  
 Ka tangi mai te hau mapu, ka tangi mai te rorohau,  
 Ka eketia ngā rangi ngahuru mā rua i konei,  
 E tama e i!

Ki tā Ngāti Awa, i piki a Tāwhaki ki ngā Rangi Tūhāhā whai atu ai i ngā kete mātauranga, arā, ko Whēkite rātau ko Whēkaro, ko Whakairihia me Werohia. Ki tā Ngāti Awa tuangahuru ngā Rangi (Pourotu Ngaropō, Wānanga, 5 Haratua, 2006). Ahakoa he rerekē i tō tēnā, i tō tēnā he tika tonu ki a rātau.

### ***Te Poutokomanawa***

I tana kōrero mō ngā momo waiata ka kī mai a Apirana Ngata (1959:xi) kei reira te tohungatanga o te reo me ngā kauhau, otirā te whakapapa me ērā atu o ngā kōrero tuku iho. Nō reira, he mana tō ngā momo kōrero pēnei i ngā waiata. Anei te kōrero a Orbell mō te kōrero ā-waha (1978:6);

In Maori society, as in other societies which make no use of writing, language was always experienced as a part of lived reality, and because of this it possessed great weight and finality. Whereas we, in our print culture, say that ‘actions speak louder than words’, people living in oral cultures considered words to be a form of action... their attitude towards language is summed up in a proverb:

*He tao rākau e karohia atu, ka hemo –  
 Te tao kī; werohia mai, tū tonu!*  
 A wooden spear can be parried, and miss its mark –  
 The spoken spear always pierces and wounds!  
 (Grey 1857:28)

Koinei ngā whakaaro o Orbell i a ia e kōrero ana mō te waiata tangi (1991:2);

There are different kinds of waiata. The greatest poetic energy was devoted to the waiata tangi literally ‘weeping waiata’ which were usually laments for the dead... waiata tangi were composed by men and women... as well as paying tribute to

those who were gone, the singing of laments reinforced the ties that bound the living and provided a link with the past. A song composed for a famous person might be sung without modification at the funerals of his or her descendants, in recognition of their ancestry, or an old lament might be adapted to fit new circumstances. In such ways many waiata tangi passed down through the generations and travelled from one part of the country to another.

Kua kī mai a Orbell ko ngā waiata tangi ngā herenga mai i te Ao Tāukiuki. Ka kī mai a Ka'ai (Higgins, 2004) he herenga tō ngā mea katoa o tēnei ao. Mehemea ka hoki anō ki te tupuna whare, ko te tūāpapa mō tēnei rangahau te tirohanga a te ihumanea, ehara i te ihu oneone. Koia tērā e noho ana hei pou mō te tāhuhu, otirā ko te whakaaro i waihangatia e Pouroto Ngaropō. Nō reira, ko te poutokomanawa mō tēnei rangahau ko te waiata mōteatea a 'Te Whetū e te Marama'. Koia te herenga mai i te tūāpapa ki te tāhuhu. Ka rongo tonu ki a ia i te ao o Tūmatauenga, otirā, i te ao o Rongomaraeroa. Koia hoki tērā e whakatauirā mai i te iho o ngā kōrero, me kī, ko te Tāweratanga.

## TE WĀHANGA TUAWHĀ TE AWA O TE ATUA

*Te Awa o te Atua takoto noa  
Ka ngaro hoki koe  
Hai whakaitaita hai pā whakahae  
Mō te huki mō repo ki Rangitāiki rā*

I te whiti tuatahi o te waiata ka rangona ake ngā kōrero e whakarangatira ana i a Te Rama Apakura. Kei reira ngā kōrero mō te ika i hīa ake e Māui, koia te whenua e noho nei tāua. Ka hoki ki te wā i tua, ki tētahi o ngā uri nō te Wao Nui, ā, ka hoki anō ki te Kauwae Runga me ōna tohutohu katoa. Ka huri atu ki ngā kōrero mō te pakanga a Ngātoroirangi me tana taokete, a Manaia, i Hawaiki. Heoi, i reira i mate ai te tini o Manaia. Koia te ihumotomoto. I tērā kōrero e takoto pēnei ana ‘Koia Maikukutea’ ka kōrerohia te parekura o te tauā a Manaia me ō rātau waka i Matarehua, i tua atu o Mōtiti. Nā Ngātoroirangi i taki tana karakia hei whakangaru i a Hinemoana, ā, ka toremi te iwi ki te wai. Nō muri, ka kitea te one e pae ana te ika. I ēnei kōrero katoa ka rongo ake i te hekenga o tāua ki tēnei whenua. Ka rongo hoki i te hautūtanga o ngā tipua, otirā o ngā tūpuna pēnei i a Te Rama Apakura.

I tēnei wāhanga ka huri atu ki Te Awa o te Atua. Kua tūhono ngā roimata o Tarawera, rere ngātahi mā Mihimarino ki Te Moana Nui a Kiwa. Nō reira, koia tērā e kawea ana i ngā kōrero i te tai pari, otirā i te tai timu. He maha ngā kōrero kua kawea e ngā tai. I tērā atu rautau i hāere mai ngā kaipuke me a rātau taputapu ki Te Awa o te Atua, otirā ki ngā ākau katoa o te motu. I taua wā hoki i tae mai te Ao Hou me ana kōrero katoa. Koia te kōrero ā-tuhi. Heoi, i tēnei wāhanga ka huri atu ki ētahi o ērā kōrero e hāngai ana ki tō tāua reo, ki tōna pūtaketanga, ki ngā wāhi ka rangona, otirā ki tōna pēhitanga. Ko ētahi o ngā kōrero nō tāua te Māori, ko ētahi nō iwi kē. Nō reira, i ēnei rā ko te kaupapa nui, me kī, ko te kaupapa matua, ko te oranga o te reo me te whakaaro me pēhea te whakaora i tō tāua reo mō ake tonu atu i runga i te kōrero e kī ana ‘Ko te kai a te rangatira he kōrero’.

Ka kī ngā kōrero heke iho ko Te Waitapu o Kakaramea te ingoa tūturu mō Te Awa o te Atua. Ka kōingo, ka taurangi a Kakaramea mō te Ao Tūturu i te wā ka neke tonu ngā maunga pērā i a rātau ko Maungapōhatu, ko Pūtauaki. Heoi, ka maringi ōna roimata taurere hei māpuna ki raro o Papatūānuku. I taua wā tonu ka taea e Pūtauaki tōna whaiāipo, a Moutohorā, te whai

atu, ahakoa tana moe tahi me Tarawera. Ki ētahi ko Whakaari kē tana whaiāipo. I taua wā he mana tō ngā maunga hei neke, engari neke noa iho i ngā pō. Kotahi anake te wā kia neke pērā. Ka whai atu a Whatiura i tōna pāpā me te rongo, ‘Kia hohoro, kei mau ahau i te rā’. Engari ka huru ake a Tama-nui-te-rā, ā, ka tau iho a Pūtauaki hei marumaru mō ngā uri o Ngāti Awa ki uta.

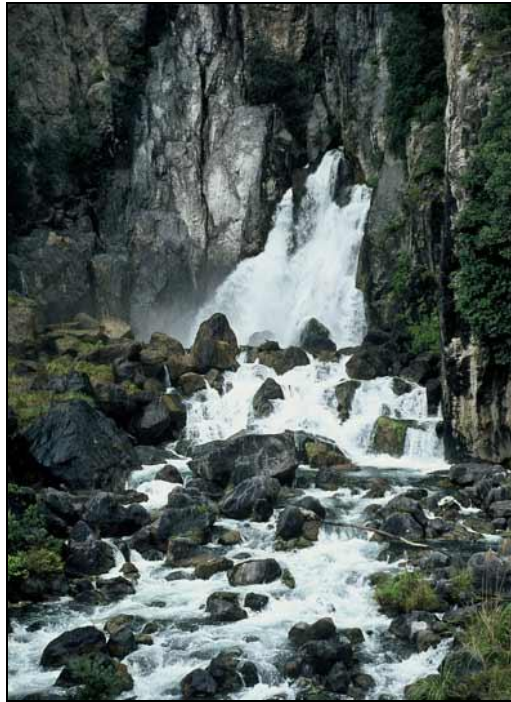
**Te Whakaahua Tuarua: Ko Pūtauaki, te maunga o Ngāti Awa**



Pū: Te Puna Rangahau o Ngāti Awa

Ka haehaetia te kiri, hau mapu kau te mamae, ā, koia te mori a Tarawera e auraki ana, e auē ana mō tōna hoa, mō Pūtauaki. Ka maringi, kātahi ka ūngutu ōna roimata ki te māpuna o Kakaramea. Rere ngātahi mai i te pūkaki, mai i Te Tatau a Hape, rere atu mā te karitanga a Pūtauaki ki Mihimarino, otirā ki Te Moana Nui a Toi. Nō reira, ka noho pērā tōna ingoa tae noa ki te hekenga mai o te waka o *Mātaatua* ki Aotearoa.

## Te Whakaahua Tuatoru: Ko Te Tatau a Hape



Pū: Te Ipurangi: [www.doc.govt.nz/tarawera-falls-track](http://www.doc.govt.nz/tarawera-falls-track)

### *Te Rerenga Wai, te Rerenga Kōrero*

Ehara ko Te Awa o te Atua anake te oranga mō ana hapū. He hononga ki tō ngā awa katoa<sup>1</sup> i runga i te kōrero e kī ana ‘Ngāti Awa ki Tarawera tao ki a Ngāti Awa ki Rangitāiki, Ngāti Awa ki Rangitāiki tao ki a Ngāti Awa ki Whakatāne’. Nō reira, ko te wai tētahi o ngā hononga i waenganui i a mātau o Ngāti Awa whānui. I te wā ka tū tētahi o ngā uri o Te Tāwera ki te whakapuaki i tana pepeha ka puta mai te kōrero ‘Ko Tarawera tōku awa, ko Te Waikāmihi tōku puna waiora. Ko Iramoko tōku marae. Ko Te Paetata tōku tipuna whare. Ko Iramoko tōku pātaka kai’. Engari ka mōhio mātau he herenga, he whakapapa ki ngā hapū o Ngāti Awa ki uta, otirā o Ngāti Awa ki tai. Hei tauira ka huri atu ki te tupuna, ki a Iratūmoana. Koia te pāpā o Iramoko. E ai ki te kōrero a tērā o ngā pou o Ngāti Awa (Phillis, 2002:83) nō ngā tekoteko o te pā o Iratūmoana ka mau ai te ingoa mō Te Teko.

Mehemea ka hoki atu ngā mahara ki ngā kōrero a Rangihau (1992:190) ka kīia nei ehara tātau i te Māori. Kei ia iwi ōna whakapapa me āna ake tikanga. Kāre te koroua nei e kōrero mō

<sup>1</sup> Ko Tarawera rātau ko Rangitāiki, ko Ōhinemataroa ngā awa e toru e whāngai ana i ō rātau uri whakaheke o Ngāti Awa.

Ngāti Porou rātau ko Te Arawa, ko Waikato, nō te mea nō Tūhoe kē ia. Anei ngā whakaaro o Tania Ka'ai rāua ko Rawinia Higgins mō te whakapapa (28004:19):

Just as *whakapapa* connects people with their kin, with the land and with the natural world, so also does *whakapapa* connect people with their cultural concepts. The *tātai* (lines of descent) in a *whakapapa* act like a web with each descent line linked closely, so that the respective *tātai*, representing a cultural concept, work interdependently to make up the Māori world-view.

Hei tautoko i ēnei whakaaro ka huri atu ki a Hirini Moko Mead e kī ana (2003:42):

Whakapapa is a fundamental attribute and gift of birth. It is the social component of the *ira*, the genes. A child is born into a kinship system which is already in place and has been for many generations. Every individual is a beneficiary of two whakapapa lines, the mother's and the father's. Sometimes a child can claim the whakapapa of only one parent. This single whakapapa line is sufficient to define a place within the hapū of that one parent. Whakapapa provides our identity within a tribal structure and later in life gives an individual the right to say 'I am Māori'. One's whakapapa is affected by a number of principles... Whakapapa legitimises participation in hapū affairs and opens doors to the assets of the iwi... One can say with certainty 'I am Ngāti Awa' or 'I am Te Tāwera' or 'I am Tūhoe, Te Whānau-a-Apanui, Whakatōhea, Patuheuheu, Ngāti Manawa or Ngāi Te Rangi'. In short, whakapapa is belonging. Without it an individual is outside looking in.

I ana kōrero ka kī mai a Mead mā te whakapapa ka whai herenga te tamaiti ki tōna hapū, otirā ki tōna iwi. Mā te whakapapa anō ka tū pakari te tangata i runga i te mōhio he tūrangawaewae tōna. Ka kīia nei e Anne Salmond (1976:1) ko te marae te iho o te tū pakari hei Māori:

Over two hundred years of European contact, the Maori people of New Zealand have held on to their *Maoritanga* (Maori-ness, Maori culture) and expressed it most vividly through the *hui*. Hui is a general term in Maori for any kind of meeting, but when people say they have been to a *hui*, they are nearly always referring to a ceremonial gathering on a *marae*... Throughout the *hui* Maori is the ceremonial language, Maori people dominate, Maori food is eaten, and Maori rituals are practised.

Ka kī mai anō hoki a Salmond ko te huihuinga, ahakoa te kaupapa, te pūtake i hoki ai te whānau ki tōna marae. Ki reira ka whai mana te ao Māori, ka kitea ngā āhuatanga katoa o Ngāi Tāua. Ka whakaae a Walker i roto i tā Patterson (1992:79) ko te marae te whakaruruhau mō tāua, mō te tangata, ka rongo ake i te ātaahua o tōna reo okawa me tana wairua i te wā o te tangihanga:

The marae is central to the concept of Maoritanga. Maoritanga consists of an acknowledgement and pride in one's identity as a Maori. While Maoritanga has a physical base in ethnic identity, it also has a spiritual and emotional base derived from the ancestral culture of the Maori. Maori oratory, language, values and social etiquette are given their fullest expression in the marae setting at tangi (funerals) and hui (meetings).

I ēnei rā tonu ko te marae te wāhi tika e rongo ai te tohungatanga o te reo. Nō reira, ka rere te reo whakatarapī, inā hoki ka rangona ake te matū i roto i ngā tauparapara me ngā waiata ka puta.

### ***Ka pariparingia e te tai***

He maha ngā whakataukī me ngā whakataukākī e tautoko ana i te noho pūmau ki ngā tikanga Māori. Pēnei te kōrero o tētahi whakataukī (Mead & Grove, 2003) e hāngai ana ki te reo me ōna āhuatanga 'Toi te kupu, toi te mana, toi te whenua'. Koia nei te kōrero a Te Rangiāniwaniwa Rangihau e hāngai ana ki te iho o te kupu, otirā o te reo (1997):

Kotahi tonu te taonga i kotahi ai i ō rātau whakaaro katoa, arā, ko tō rātau reo tapu, tūāuriuri, whāioio. Ko te reo i haria mai i Hawaiiki, i whakapārekereketia ai ki te oneone nei i whakatipuria ai, i poipoia ai, i penapenatia ai, i manaakitia ai, i tipu ai, ā, nō te tipunga ka haumi, ka āwhiowhio tōna kakara ki ngā tōpito o tō rātau ao o neherā. He pono, he tika, he rerekētanga anō o te reo e puritia ana e tēnā iwi, e tēnā iwi, engari ko te mea nui e mōhio ana rātau ki te rerekētanga nei. E taea ana e rātau te kōrero tētahi ki tētahi, puta atu i Aotearoa katoa.

E tautoko ana a Ngugi Wa Thiong'o (1986:13) me ana kōrero e kī ana ko te reo tērā e kawea ana i ngā whakaaro me ngā tikanga o te tangata. Koinei ngā whakaaro o Pere (1991:9):

Language is the life line and sustenance of a culture. It provides the tentacles that can enable a child to link up with everything in his or her world. It is one of the most important forms of empowerment that a child can have. Language is not only a form of communication but it helps transmit the values and beliefs of a people.

Kua kīia nei e Pere mā ngā kōrero e heke taketake mai ai i te tāhuhu o te whare te tamaiti e ora ai. Engari, mehemea ka noho te tamaiti i tōna ao me ngā reo e rua, he taumaha ki te pupuri i te reo matua. Anei ngā whakaaro o Nancy Dorian (1999:26) mō te pupuri i te reo o te hau kāinga mehemea kua tāmia e iwi kē me tōna ake reo:

... most of the world's languages are not confined to their own exclusive areas. There are only about two hundred countries in the world, but there are over five thousand languages. This means that the majority of all the world's languages are spoken in places in which another language is officially recognized and favored

over any exclusively local languages. Because the resources of the state chiefly support the official language, any other languages that happen to be spoken within the same country get less support and less respect.

### ***Te Tai Timu***

I te tau 1642 i huri tō tāua ao. I tau mai te kaupuke tuatahi ki ngā ākau o Te Waipounamu. I mua tata tonu mai o te 1800 i tau mai ngā tāngata hokohoko me ngā tāngata hopu kekeno (King, 1997). Koinei ngā kōrero a Paul Moon mō te pānga mai o te Ao Pākehā ki Aotearoa (2006:218):

If any trend was evident throughout the 1830s, it was that the European world was starting to radiate through New Zealand like light over a landscape at sunrise. And although those beams did not at first illuminate the whole country, they made the contrast with the shady recesses where the Maori world remained far sharper. As the sun rose, and the European presence began to blaze, these sheltered areas slowly but inevitably diminished.

I te tau 1840 i kōrero atu tētahi rangatira nō Te Rarawa ki te whakaminenga i hui ki Waitangi (Orange, 1990:29). Ko Nopera Panakareao tōna ingoa. Pēnei ana tana kōrero: 'Ko te atakau o te whenua i riro i a te Kuini. Ko te tinana o te whenua i waiho ki nga Maori'. I roto i ngā tau kumekume ko te tinana o te whenua i riro i a te Kuini. Kua waiho ko te atakau noa iho ki a tātau, ahakoa tō tātau tangata whenuatanga. Heoi, ka ngaro te whenua, ka ngaro hāere te reo Māori. Ka kī mai a Ranginui Walker (1987:166) mō te ngaro hāere o te reo:

As we approach the twenty-first century the Maori language, which is the only vehicle for the complete expression of the indigenous culture of New Zealand, faces extinction. In 1968, Professor Biggs of Auckland University drew attention to this possibility when he pointed out that in 1900 more than ninety percent of Maori school pupils spoke Maori as their first language but by 1958 the figure had been reduced to twenty-six percent... Benton went even further, by suggesting that if nothing positive is done to halt the decline of the Maori language it will die. There are, said Benton, four phases in this process: security, bilingualism, decay and death.

Ki tā Archie (1995:95) kei te rangirua a Munz mehemea ka mate te reo i te mate o te moa, ka ora rānei. Ko ēnei ngā kōrero a Munz mō te pēhitanga o ētahi reo e te reo Ingarahi:

He is doubtful that Maori language can survive into the future, comparing it with other languages, once highly valued, which are no longer spoken. "Ancient Greek, Latin, Anglo-Saxon and High German were all marvellous languages but no one speaks them any more. Languages are changing and you can't keep them in a glasshouse. What is happening all over the world is that everybody will fall into

English and English will change as a result. Even in Japan, all over India, Africa and America. It is absolutely inevitable.”

Kāre e kore, he maha ngā mamae me ngā nawe i puta i te pēhitanga me ngā tāminga a te Pākehā ki runga i a Ngāi Tāua me tō tātau reo rangatira. Hei whakautu, hei wero hoki i ngā kōrero a Benton i tīmatahia te Kōhanga Reo i te tau 1981. Anei ngā whakaaro o Ranginui Walker (1990:238) mō tēnei huarahi hou o Ngāi Tāua hei whakapakari i a tāua anō, ā, ka hāngai atu ki te kōrero e kī ana ‘Whatungarongaro he tangata, toitū te whenua’:

The elders at the 1981 Hui Whakatauirā faced the challenge posed by Benton to rescue the Maori language by proposing the concept of kohanga reo, run by kuia, koro and mature women who were native speakers of Maori. In effect, the kohanga reo was to be a pre-school conducted entirely in the Maori language. The aim was to make every Maori child bilingual by the age of five, because ‘Without the Maori language there can be no Maori culture, and the survival of a unique Maori identity; this is the spiritual force behind the creation of Te Kohanga Reo’.

Hei whakahuri anō i ngā pēhitanga o te reo, i tukuna tētahi tono ki te Taraipiunara o Waitangi i te tau 1984. Anei ngā kōrero a Marcia Stenson (2004:97) mō taua kerēme:

There were two distinctive features of this claim about te reo (the Maori language): it was for the loss of cultural properties, rather than land of fisheries; and it was brought forward by an interest group on behalf of all Maori. The survival of the Maori language, fundamental to the culture and a key marker of cultural identity, was a growing cause of concern. In 1913, 90 percent of schoolchildren could speak Maori. By 1953 this was down to 23 percent, and in 1975 fewer than 5 percent of Maori schoolchildren could speak Maori.

Nō reira, koia te tīmatanga o Te Taura Whiri i te Reo Māori, ko tētahi o ana whāinga ko te whakawhanake me te whakatairanga i te reo, inā hoki ko te whakaūpapa tikanga mō te oranga o te reo. I tērā wā i tīmatahia Te Māngai Pāho. Ko tāna hoki ko te tiaki, ko te whakapakari i te reo.

He maha ngā kōrero mō te whanaketanga o te reo Māori, otirā o te noho ā-Māori. I ana kōrero mō te pakaritanga o te reo i roto i ngā momo kuratini, wānanga hoki i kī mai a Steve Maharey (2002:13):

It is of great importance to New Zealand that Māori development is enabled by opportunities and resources. As a nation we need to enable Māori to live as Māori, to be active global citizens and to improve their social well-being... Māori are a young and expanding population. The contribution by Māori to New Zealand’s

identity and future prosperity is of increasing significance. Goals for Māori development will be through:

- Preservation and promotion of Māori culture
- Development of an asset base owned by Māori
- Nurturing of the entrepreneurial and innovative talent within Māori communities; and
- Māori leading change

Anei ngā whakaaro o Shane Jones mō te whanaketanga o tāua, o te Māori me te ao ohanga (1997:172):

Culture and language is being restored after long periods of neglect. Social change has altered the character of Maori identity and now poses questions that are more akin to those of inner urban areas in the United Kingdom or the United States, than those associated with traditional societies reeling from the impact of outside culture. This impact has taken place as Maori have declined to a low status in their own country. The recovery of status is emerging through the settling of historical claims - a process that requires considerable political skill and a capacity to compromise.

The agenda for development debates within Maori society is rooted in the political process...At the same time the relentless push for Maori identity through the promotion of the Treaty of Waitangi, indigenous culture (at a time when MTV and CNN beam into virtually every house), and language retention, reflects a need for adaption in the models for economic development, to capture the full range of Maori ambitions.

Heoi, he maha noa atu ngā kōrero e hāngai ana ki te reo Māori me tana whanaketanga i roto i tēnei ao.

I tēnei wāhanga kua rangona ngā whakaaro o tērā, o tēra mō tēnei mea ko te reo me ōna āhuatanga katoa. Ki a tāua te Māori, ehara ko te reo anake tērā, he whakapapa tōna, he wairua tōna, inā hoki, he mita tōna. Nā reira, i te mahutanga ake o tauwiwi ki tēnei whenua, i hurihia te reo Māori, otirā i hurihia te ao Māori. Kua rangona ngā pēhitanga, ngā kōrero whakaparahako i te oranga o tō tāua reo, engari, ka ora tonu i runga i te kōrero e kī ana 'Ka mate kāinga tahi, ka ora kāinga rua'. Ko te mea nui ināianei ko te whakapakari, ko te whakaora i te reo, otirā koia hoki te whakangunu i a tāua te tangata. Nō reira, mā ngā kōrero e whai ake nei te ara mātinitini ki te whakapūmau ki tēnei mea ko te hapūtanga mē ōna ake āhuatanga e whakamārama.

## TE WĀHANGA TUARIMA I KĪIA E REWA POUTAHI KI RUNGA RĀ

*I kīia e rewa poutahi ki runga rā  
Taria ki apatia e oma ana anō a Te Uamairangi  
Ehara e hika i te aroaro tahuri kē  
Koha whakamoe nā Tionga  
Kia mate ai te ruruma tawhiu e*

I tēnei wāhanga o te waiata kua hoki atu ki te Ao Aweko me ōna āhuatanga katoa. Kei reira te orokohanga mai o tō mātau hapū, otirā o Ngāti Awa whānui i runga i te kōrero e kī ana ‘I kīia e rewa poutahi ki runga rā’. I roto i te whiti tuatahi kua huri atu ki te karakia i tākina e te tohunga, e Ngātoroirangi. Ka hoki ngā mahara ki tana pakanga me Manaia i roto i te kōrero e kī ana ‘Ka mate i kona koia ihumotomoto’, ā, ka rongo ake i te rau o te patu. Ehara ko tēnei i te wā tuatahi i rongo ake i te tohungatanga o tēnei tupuna. I te hekenga mai o te waka o *Mātaatua* ki tēnei whenua, i pūremu tana wahine, a Kearoa, ki a Tamatekapua. Ko Tamatekapua te rangatira o te waka o *Te Arawa*. Heoi, i karanga atu a Ngātoroirangi ki a Aitupaoa. Ko Aitupaoa te atua e whakangarungaru i te moana, nā reira, i puta mai te āwhiowhio a Te Korokoro o te Parata hei whakamate i te iwi. Ko te waka o *Mātaatua* tētahi e raru ana, ka mea atu tō mātau rangatira a Toroa, “Hoea te waka ki Rangitāhuahua, kei toremi tātau”. Ka tae atu rātau ki reira, ka noho mō te pō. Aonga ake i te rā ka tākina e Toroa tana karakia hei tiaki anō i a rātau. I te wā ka tākina tana karakia ka kitea te kanohi o Io, o te Atua. Koia te kitenga o te Mata Tapu o te Atua, ka tapaina te waka ki tēnei ingoa. Kātahi, ka hurihia te ingoa ko *Mātaatua*. I te mutunga iho ka tau mai rātau ki ngā ākau o tēnei whenua. Nō reira, i tēnei wāhanga o te waiata ka rongo ake i te hautūtanga o ngā tūpuna.

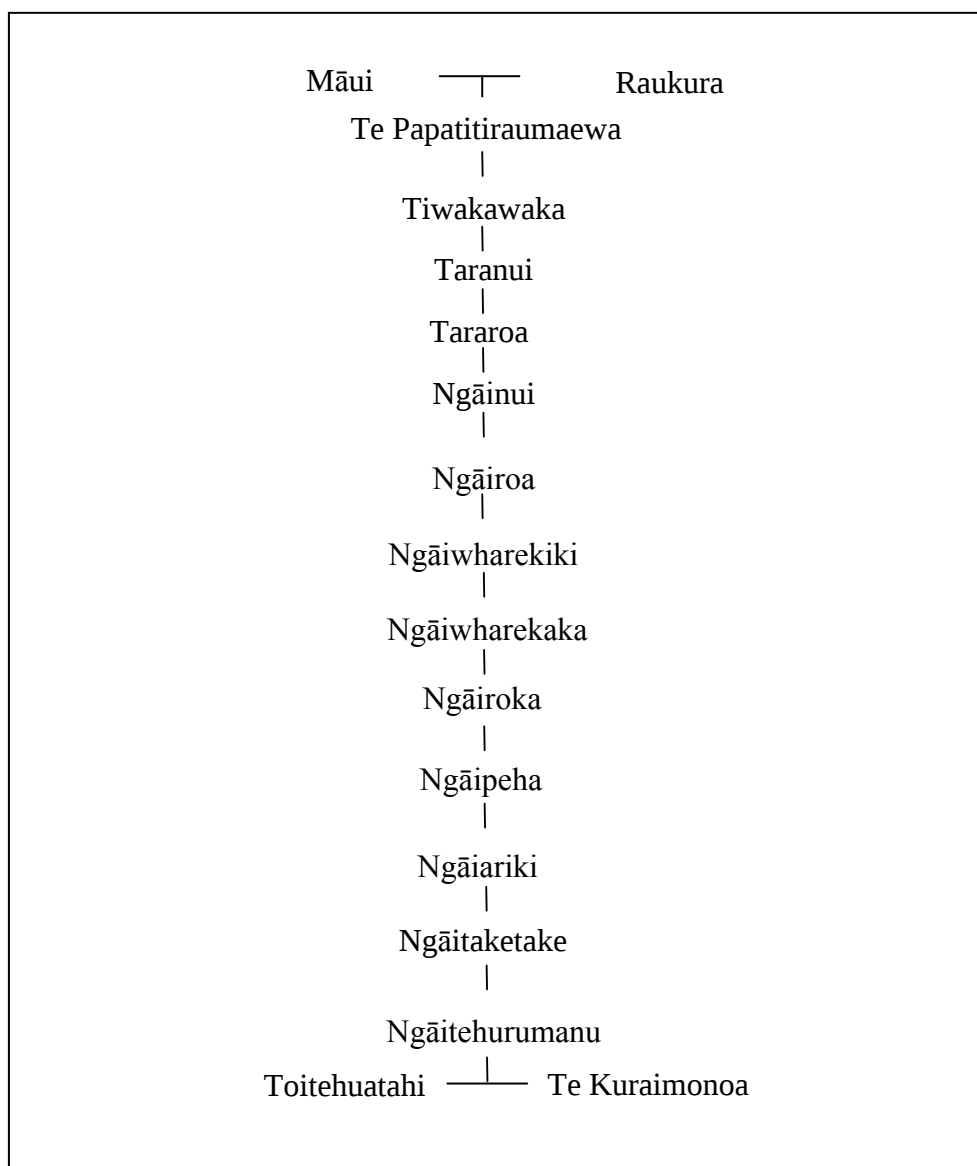
E kī ana ngā kōrero a te hapū i te taunga atu o ngā waka a *Mātaatua* rāua ko *Te Arawa* ki Ōniao ka whakarerea te waka e Ngātoroirangi i runga i ngā mahi tūkino a Tamatekapua. Ka hāere a Ngātoroirangi ki uta, i tana taenga atu ki Pūtauaki ka tukuna e Taikehu, engari ka kī mai a Ngātoroirangi mā Toroa hei taki karakia ki te whakarewa i te waka o *Te Arawa*. Ka hāere tonu a Ngātoroirangi ki uta, i tōna wā ka tae atu ki Tongariro. Nō reira, mai i Tongariro ka mātai iho ki Taupō, ā, kei reira ngā kōrero mō Te Uamairangi nō Ngāti Kahungunu. Ko Te Uamairangi tētahi toa i pakanga ai i te huarahi ki Taupō, ā, i roto i ngā kōrero o te waiata te maumaharatanga mō ēnei tūpuna kua kōrerohia ake nei me ngā hononga whakapapa i

waenga i a rātau katoa. Nā reira, i roto i ērā hononga kōrero ka huri anō ki te pakanga o Te Kahuorenoa, ā, i reira a Tionga nō Ngāti Rangitihī me tana ope tauā. Nā tērā pakanga i waihangatia ai tēnei waiata mōteatea.

***Ngāti Awa tē toki tangatanga i te rā***

I te hekenga mai o *Mātaatua* ki Aotearoa i konei kē a Ngāti Awa, arā, kua tangata whenua kē mātau. Engari, ehara ko te iwi o Ngāti Awa e mōhioia ana e tātau i ēnei rā. I tō rātau wā ka noho ngā patupaiarehe, me kī, ko Te Makoirangi, ki tēnei rohe. Ko te iwi i muri iho i a rātau ko ngā iwi o Māui, arā ko Ngāti Mamoe rātau ko Tūrehu, ko Tahurangi, ko Pokepokewai, ko Waitaha me ētahi atu. Anei te whakapapa mai i a Māui ki a Toitehuatahi:

**Te Whakapapa Tuarua: Ko te whakapapa mai i a Māui ki a Toitehuatahi**



I tōna wā ka noho a Toi ki ngā ākau o Te Waitapu o Kakaramea, me kī, ko Te Awa o te Atua. Koinā ka puta mai ko Te Tini o Toi. I tana kitenga atu i te maunga o Whakapau Kōrero i pēnei te kōrero ‘Ōrite ana tērā maunga ki a Ōtitapu i Auroroa’. Heoi, ka taunaha ai, ka tapaina ki te ingoa ka mōhio whānui tonutia, ā, ka rangona te waiata e kī ana:

Kei Ōtitapu ko te pūmautanga o Te Rangihouhiri  
I whakawānangatia ai e Tama  
Ko koe tōku ariaritanga  
Ko koe tōku ruruhau...

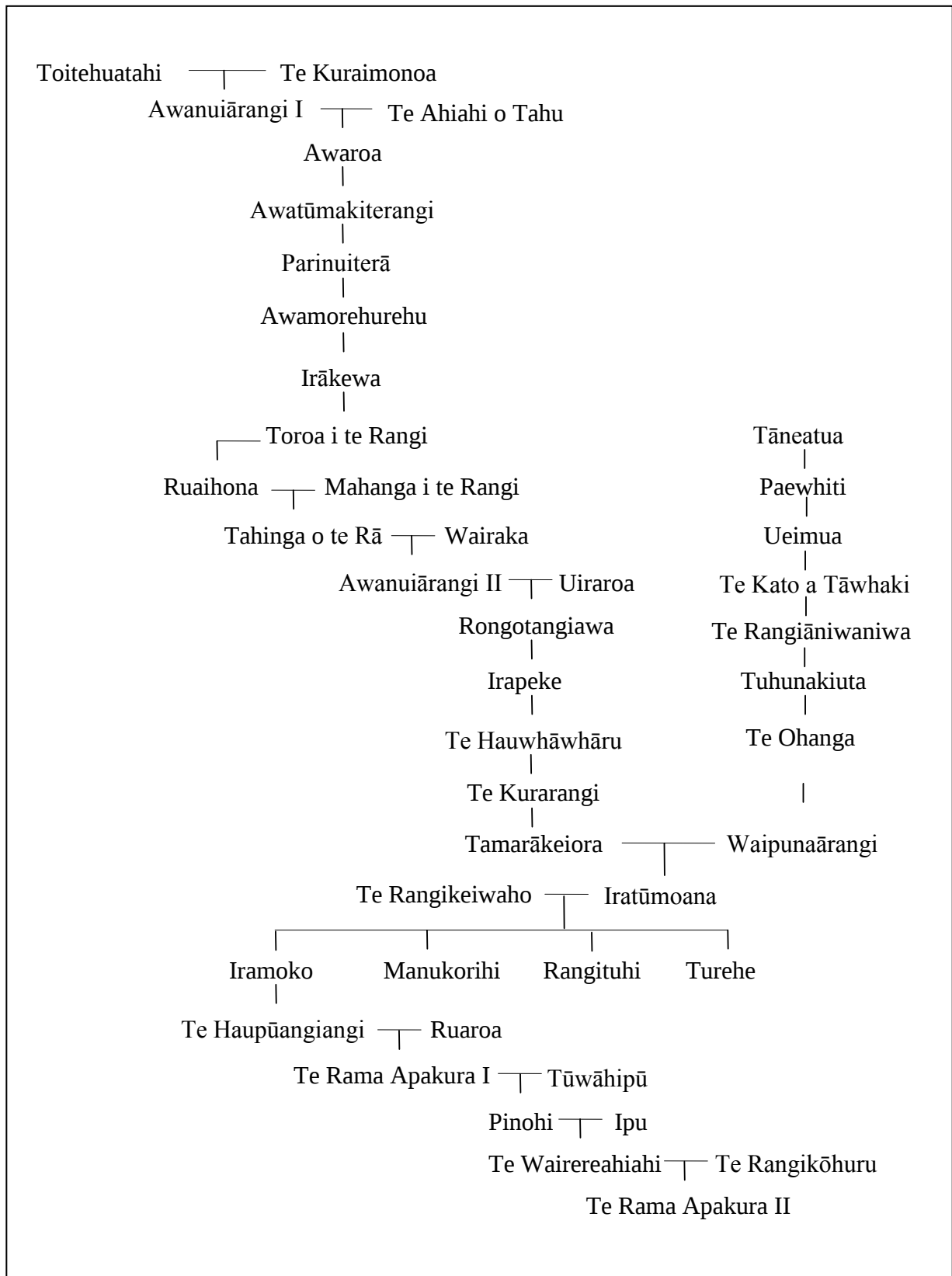
I te tau 1999 i puta mai ngā kōrero a Ngāti Awa whānui mō te murutanga o te whenua (1999:14). Anei ngā kōrero hei tautoko i te āhua o te noho i te wā o Awanuiārangi I:

Awanui-a-rangi, the ancestor for whom the people are named, lived in Aotearoa well before the last migrating wave. He was the son of Toi-kai-rakau, who in turn descended from a very early inhabitant, Tiwakawaka. By the time the revered last canoe, Mataatua, arrived in this district, the people in this part of the Bay of Plenty were known as Te Tini-a-Toi – the many descendants of Toi – and were divided into at least 18 groups or hapu, of whom Ngati Awa was one.

Nō reira, ko tēnei te hononga mai i a Toitehuatahi, otirā mai i a Toikairākau ki te tupuna, ki a Te Rama Apakura II.

Kei te whārangi e whai ake nei te whakapapa me ōna muka e raranga ai ngā whenu tangata.

# Te Whakapapa Tuatoru: Ko te whakapapa o Te Rama Apakura II



Ka kīia nei te kōrero he tamaiti a Te Kuraimonoa nā Taketake rāua ko Toreheikura. Mai i a Taketake ka whakapapa te kuia nei ki a Māui. Anei tētahi kōrero mōna i roto i tā Peehi (2005:906):

Nga korero o mua, o nehera, o o matau tupuna, nga korero tenei. Ko te wahine a Toi-te-huatahi, te ingoa o te wahine ko Te Kura-i-monoa. Te kainga o Toi ko Kapu-te-rangi, kei Whakatane. Ka puta nga tamariki a Toi ko Rauru, ko Awa-nui-a-rangi, te tamahine ko Te Kura-whakaata.

Heoi, mai i ēnei kōrero katoa ka rongo ake i ngā tātai whakapapa, otirā ki te hononga taketake o te iwi ki tēnei whenua.

### *Awanuiārangi tangata rau*

I whānau mai a Awanuiārangi I i Kāpūterangi. Koirā te wāhi i tūtapa ai tōna pito. Anei tētahi whakaahua e whakaatu ana i te ātaahua o tēnei whenua:

**Te Whakaahua Tuawhā: Ko Kāpūterangi, te tūrangawaewae o Awanuiārangi I, otirā, o Ngāti Awa whānui**



Pū: Te Puna Rangahau o Ngāti Awa

Ka heke iho ngā uri katoa, me kī, ngā hapū e rua tekau mā rua mai i tēnei tipuna, otirā mai i Te Tini o Awa. Nō reira, me pēnei te whakahua i te mauri kōrero mō te iwi o taua wā:

Ko Ōtitapu te maunga  
Ko Te Waitapu o Kakaramea te awa  
Ko Te Awatarariki te awaiti  
Ko Ōtamaroroa te papa whenua  
Ko Whakatāne te waka  
Ko Awanuiārangi te tangata

Heoi, i noho atu i Ōtamarorua, he pā tawhito kei te taketake o Ōtitapu. Ki ētahi ko Ōtamarora tōna ingoa. I te iwi tō rātau wāhi hei kohi i ngā kai, arā, ko te Kohi o Awa tērā. Ko te ingoa o ngā māra ko Te Wā o te Waru. He tangata takahi i te mata o te whenua a Awanuiārangi I, ā, koirā ka puta mai te kōrero ‘Awanuiārangi tiko rauraha’, inā hoki ko ‘Awanuiārangi kohao rau’. Anei tētahi kōrero a te iwi e tautoko ana i te toronga atu, inā hoki ko te takahi i te mata o te whenua ki rohe kē (1999:14):

The section known as Ngati Awa likewise spread to many parts, sometimes retaining the ancestral name of Awa, sometimes merging into existing hapu. In local tradition, Te Atiawa of Taranaki, and also now of Wellington and the northern South Island, are part of the same group, Te Atiawa being a variation of the same name.

Nō reira, i puta mai te iwi ka mōhiotia ināianei mai i te hautūtanga o tēnei tupuna.

### ***Te hekenga mai o te waka o Mātaatua***

Ka tīmata ngā kōrero mō te waka o *Mātaatua* mai i te haerenga atu o *Te Aratāwhao* ki Hawaiki. Nā Hoaki rāua ko Taukata i hāere mai ki te whai i tō rāua tuahine a Kanioro. E kī nei te kōrero ko Kanioro te māmā o Mahanga i te Rangi otirā koia te kuia o Tahinga o te Rā. Heoi, ka mokemoke te tokorua nei mō tō rāua tuahine, kātahi ka whakawhiti mai i Hawaiki. Anei ngā kōrero a Hamiora Pio nō Ngāti Awa i roto i tā Peehi (2005:695):

Ko nga tangata o tenei motu, Aotea-roa, ko Maui, i muri iho ko Tiwakawaka, i muri iho ko Toi. Ki te tai rawhiti ko Pou-rangahua. Ko nga tangata tuturu tenei o Aotea-roa. Ko nga tangata o Hawaiki i whiti mai ki tenei motu, i tae mai nei ki Whakatane, ko Hoaki, ko Taukata. Nga tama tenei a Rongoatau, te rangatira o Hawaiki. To raua take i haere mai ai, he kimi i to raua tuahine a Kanioro. I moe taua wahine i a Pou-rangahua. Te kainga o Pou kei Kiri-kino, kei Turanga. Koinei te take i haere mai ai raua, he kimi i to raua tuahine i riro mai i a Pou-rangahua. To raua waka mai ko Tutara-kauika, to raua o mai he kao kumara. To raua kainga i tae mai ai ko Kakaho-roa.

Ka uru mai a Hoaki rāua ko Taukata ki konei me te pāinaina i te rā. Ka heria e Kurawhakaata te tokorua nei ki Kāpūterangi, kātahi ka pōhiritia, ka mihia, ka kai. Ka whāngaihia rāua ki ngā kai o konei. Engari he kai tā rāua, i whāngaihia atu ki a Tama ki Hikurangi. He tino reka tēnei kai, he kūmara nō Parinuitērā, nō Ōtitapu i Hawaiki. Ka whakaarohia e te iwi kia hāere ki Hawaiki, tiki kūmara ai. Ka hangaia te waka o *Te Aratāwhao*, ā, ko Tama ki Hikurangi te tohunga o tō rātau waka. Anei ngā kōrero a Lyall i roto i ana tuhinga mō Te Whakatōhea (2005:5):

The tradition as it has been known is thus. In the fourteenth century, due to pressure of increasing population leading to internal strife and food shortage, there was a migration of Polynesians from the Society Islands to Aotearoa. This country and its attractions were known as a result of previous migrations and the return to their homeland from time to time of individuals from those earlier moves.

Such a person was Irakewa who, returning to Hawaiki, married one Wekanui. Their union was blessed with children, one of whom was Toroa. Now also in these times, two brothers named Hoaki and Taukata had been stranded at what is now Whakatane and had surprised the locals by making a gruel of dried kumara which was quite novel to the latter. A canoe named Aratawhao was built and Hoaki sailed away to Hawaiki in it, taking some of the local people with him. The object of their voyage was to obtain seed of the much enjoyed kumara. This they did.

### ***Te ōhāki a Irākewa***

Ka mutu te tua rākau, inā hoki, ka mutu te tārai waka. Heoi, i te mānutanga o te waka ki te moana, ka tū mai a Irākewa me tana ōhāki ki tana tama ki a Toroa. I tohua ngā wāhi e toru kia mōhio ai a Toroa me pēhea e tae tōtika mai ki Whakatāne. Ko te tohu tuatahi ko te toka e tū ana i te wahapū o te awa, arā ko ‘Te toka tapu o Irākewa’. Tuarua ko te wairere, tuatoru ko te ana kei reira. Koinei ngā tohu a Irākewa. Anei ngā kōrero a Te Peehi (2005:717):

It is curious to note that there is a tradition that Irākewa... came to Aotea-roa (New Zealand) before the coming of Mātātua, took Weka to wife here, and then returned to Hawaiki, where he gave directions to the crew of Mātātua how to find Whakatane, a desirable place to settle at, mentioning the waterfall of Te Wai-rere and a cave afterwards known as Te Ana o Muriwai.

### ***Te Ara Tōpuni o Toroa***

Nō reira, i tau mai te waka o *Mātaatua* ki Aotearoa. I ū mai te waka ki te hiku o te ika, me kī, ki Manukau. E ai ki te kōrero ka whakairihia e Toroa tōna kahu ki te maunga o Māngere kia puhia e te hau, arā, ka tapaina ki te ingoa ko ‘Te Ara Tōpuni o Toroa’. He ingoa anō mō tērā wāhi, ko ‘Te Ara Puehu o Toroa’. Nā ēnei tātai whakapapa i whakatū te marae o Mātaatua ki reira. Ka tau atu ki Pāremoremo, ki reira okioki ai, ka tapaina ki te ingoa ko ‘Te okionga a Toroa’. Ehara ko tēnei te wā tuatahi i tae atu a Ngāti Awa ki reira. I tōna wā ka ū atu a Toi ki tērā wāhi, he pērā hoki a Awanuiārangi i tōna wā.

### ***Te Kaokaoroa***

Kātahi ka hāere tonu te waka. Ka hipa mai i Ōtamarākau. Ko Maungatia te ingoa tawhito o tēnei wāhi. Ko tēnei te pā o Irawharo i tōna wā. Nō muri mai ka tau mai te ingoa o Ōtamarākau ki reira. I a rātau i reira, ka puta mai te kōrero a Toroa mō Te Kaokaoroa, me kī

ko ‘Te Kaokaoroa o Toroa’. Ka kī atu a Toroa ‘He rite tēnei one ki taku kaokao, he one roa, he kaokao roa’.

### **Te Whakaahua Tuarima: Ko Te Kaokaoroa o Toroa**



Pū: Kaituhi, 10 Haratua 2009

Heoi, ka kitea ngā pari mai i reira ki Matatā, ka tapaina ki te ingoa ko ‘Ngā Pari whakairo o Hawaiki’.

### ***Ruataniwha***

Ka uru atu ki Ruataniwha, ki reira ka tukuna, ka wetekina e Muriwai tana mōkai a Tarakura. I tana kaukauranga ki uta ka piko hāere a Tarakura, koirā i pikowai ai te awa rā.

### **Te Whakaahua Tuaono: Ko te awa o Pikowai**



Pū: Kaituhi, 10 Haratua 2009

Ka noho atu ia i tōna ana, ā, ko te Anawaihokohoko te ingoa. Ko ōna nōhanga ko Ruataniwha, ko Te Waikāmihi, ko ngā repo o Rangitāiki me te awa o Tarawera.

### ***Te Awa o te Atua***

Kātahi ka tau atu te waka ki te kōngutu awa o Te Waitapu o Kakaramea. Ka hāere a Wairaka ki te kaukau, ka makere mai tōna mate wahine. Koia ka tapaina ki te ingoa ko ‘Te rerenga wai toto o Wairaka’. E toru ngā kōrero mō tērā wāhi. Tuatahi ko te kōrero mō Wairaka. Tuarua, e kīia nei te kōrero nā Ngātoroirangi i kite tōna āhua i te wai. Tuatoru e ai ki ngā kōrero kāre a Wairaka i hāere atu ki te kaukau, engari ka kitea e ia ngā wairua i te pō. Koirā ka puta mai te kōrero ko ‘Te Awa o te Atua’.

Ka tau atu a *Mātaatua* me *Te Arawa* ki ‘Te Kōpū a Kuku’. Koirā te tauranga o ngā waka e rua. Ka tōia ngā waka ki uta, ki tētahi taunga. Koirā ka puta mai te kōrero ko ‘Te Ōniaotanga o ngā Waka’. I muri iho o te taki karakia ki te whakaneke i te waka o *Te Arawa*, ka hāere tonu a *Mātaatua* ki Kākahoroa, ki reira kitea ai ngā tohu a Irākewa. I mua o tā rātau wehenga ka waihotia a Tiki rāua ko Te Matetaketake o Ngāti Awa ki reira. He mauri te tokorua nei hei kaitiaki, hei whakaruruhau mō ngā uri whakaheke.

### ***Kia Whakatāne au i ahau***

I te taenga atu ki Kākahoroa ka hāere ngā tāne ki uta. Engari ka makere te taura mai i te toka, ā, ka pōteretere te waka ki waho. Ka tīkina e Wairaka a Waimihia, ka hoea te waka i runga i te kōrero e kī ana ‘Kia Whakatāne au i ahau’. Nō reira, i noho atu a Toroa i Whakatāne, ka riro te mana o te waka ki a Puhi. I te mutunga iho ka tau atu te waka ki Takou i runga i te kōrero e kī ana ‘Ko Takou kei raro, ko ngā pūngāwerewere kei runga’. Anei te kōrero a Ngāti Awa mō taua wehetanga (1999: 14):

The Mataatua canoe is especially esteemed today. The crew intermarried with Te Tini-a-Toi and Ngati Awa to form the numerous hapu of Ngati Awa, Tuhoe, and Whakatohea as known today. The canoe traveled also to Northland, where some of the crew settled, including Puhi (for whom Nga Puhi are known), and people there are thus connected to the Mataatua hapu of the Bay of Plenty. Toroa, the brother of Puhi, was the captain of the canoe, and he settled at Whakatane.

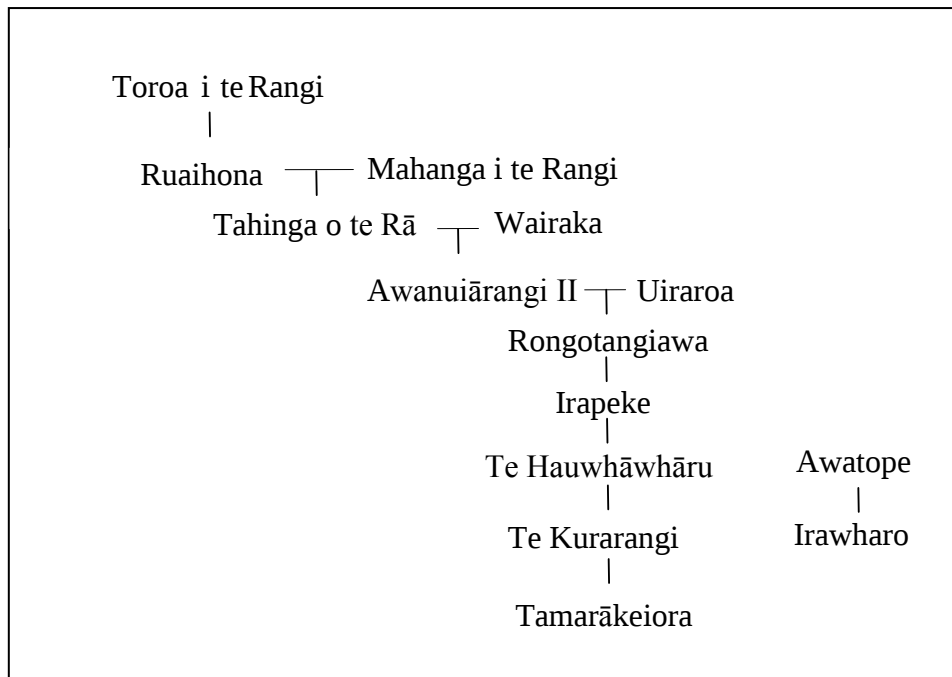
...Not only Ngati Awa retained hapu names that predate the arrival of the Mataatua canoe. Of the various hapu of the Rangitāiki district today, the hapu of Te Tini-a-Awa at Whakatane and Nga Maihi of Te Teko bear ancestral names from pre-Mataatua days.

As one of the more densely populated parts of the country, the district is redolent with historic sites. Amongst the more significant is the home of Toi, Kapu Te Rangi Pa, on the headland above Whakatane.

### *Te Māhoratanga o Tamarākeiora*

I te wehenga o te waka ki Kākahoroa ka noho atu a Raukura ki Ōtītapu i te taha o te iwi o reira. Ko Raukura te tamāhine a Wairaka. Otirā koia te kaitiaki o Tiki. Nō reira, ka noho pūmau te iwi ki Te Awa o te Atua heke iho ki te wā o Te Kurarangi rāua ko Irawharo. Anei ngā tātai rangatira o te tokorua nei:

### **Te Whakapapa Tuawhā: Ko te whakapapa o Te Kurarangi rāua ko Irawharo**



He tuakana a Te Kurarangi nō Irawharo. E kīia nei te kōrero mai i te tokorua nei ka puta mai ngā hapū o Ngāti Te Tuhimāreikura rāua ko Ngāti Irawharo. Heoi, i hūnuku atu te tokorua nei mai i Ōhiwa ki Waiōhau, i reira ka noho atu i te pā o Tauheke, he pā nō Ngāti Rākei o Ngāti Awa. Kāre i roa, i hūnuku anō ki wāhi kē. I te mutunga iho ka noho atu a Ngāti Irawharo i waenganui i te awa o Waitahanui me Te Awa o te Atua. I tō rātau wā ka hurihia tō rātau ingoa ki a Ngāti Hikakino rāua ko Ngāti Te Rangihouhiri. Ka huri atu a Ngāti Te Tuhimāreikura ki uta, ka neke ki Awakaponga, otirā ki Whāriki te Toki, noho ai.

I whānau mai a Tamarākeiora i Whāriki te Toki. Engari, ko te ingoa tūturu mō taua whenua ko ‘Te Mahoratanga o Tamarākeiora’. I tana pakeketanga i hāere atu ki Pukehina, i reira ka moe i a Waipunaārangi, he tamāhine a Maruahira rāua ko Te Ohanga. Koirā ngā whakapanga ki a Ngāti Whakahemo.

***Whāriki te toki, he umauma tangata he umauma rākau a Iratūmoana***

Ko Iratūmoana rāua ko Ohinekao ngā tamariki a Tamarākeiora. E ai ki ngā kōrero a Eruera Manuera (Phillis, 2002:83) ka mau ai te ingoa o Te Teko nō ngā tekoteko o te pā o Iratūmoana. Nō reira, nā Iratūmoana i tapa te whenua ki te ingoa ka whakahuatia e tātau, arā, ko Whāriki te Toki. I moe i a Te Rangikeiwaho nō Ngā Maihi. He ariki, he toa hoki a Iratūmoana. I muri o ngā pakanga ka whārikihia tana toki i runga i tōna tūrangawaewae hei tatau pounamu. Koirā ka puta mai te kōrero ‘Whāriki te toki he umauma tangata, he umauma rākau a Iratūmoana’.

Koia tētahi atu whakataukī nā te aungarea o te tipuna nei ko ‘Ngā mate i Koohi me tangi mai i Kawerau. Ngā mate i Kawerau me tangi atu i Koohi’. Ka puta mai tēnei kōrero i muri iho o te patunga o te taniwha a Tarakura. He mokomoko, otirā he kohukohu tōna āhua. Kua kōrero mō tana pikowai ki uta i Ruataniwha, koirā ka mau tonu te ingoa o Pikowai ki taua wāhi. Nā te kaukauranga, nā te pikowaitanga o Tarakura.

He kaitangata a Tarakura. I patua te iwi o Ngāti Awa, kātahi ka kainga. Ka matakū te iwi ki te whakawhiti atu, ki te whakawhiti mai i ngā awa. Ka karanga atu ki a Iratūmoana. Ka pakanga i Te Waikāmihi, koia te wāhi i mau ai, engari ka whakarērea e Tarakura ki Tarawera, waihoki ki Te Awa o te Atua. Rere tōtika atu a Tarakura ki Mihimarino, ēngari ka hinga ki reira. I te matenga o te taniwha rā, ka pokaitia e Iratūmoana tōna manawa, tōna arero me ōna whatu. Kātahi ka heria atu ki Te Waikāmihi ki te tūāhu tuku atu ai i tana koha

ki te tawhito mō te momohotanga o tēnei o ngā whawhai. I taua wā ka puta tana kōrero e kī ana ‘Kei te imu te ruhi, te imu te ngenge tāu e patu ai ko taku tawhito. Muimui te iroiro tōtoro te ngaro māu ka oti atu, oti atu ki te pō’. Nō reira, ka mau i te mana o Tarakura. Koinei ngā kōrero a Eruera Manuera (Phillis, 2002:83) mō te tupuna nei mō Iratūmoana me tana whakamate i a Tarakura:

He pepeha tā ngā tīpuna i whakahuahua e pēneki ana:

*Ngā mate i Kōhi me tangi atu i Kawerau;  
Ngā mate i Kawerau me tangi mai i Kohi.*

I puta i runga i te matakū o te iwi ki a Tarakura, tētahi taniwha e noho ana i roto i tōna ana i Whāriki-te-toki, takiwā ki Te Umutahi, kei te huarahi whakawhitinga ki ngā tangihanga i aua rohe. Ka mutu te hāereere ki ngā tangihanga ka whiua ko te pepeha hei whakaea i ngā mate.

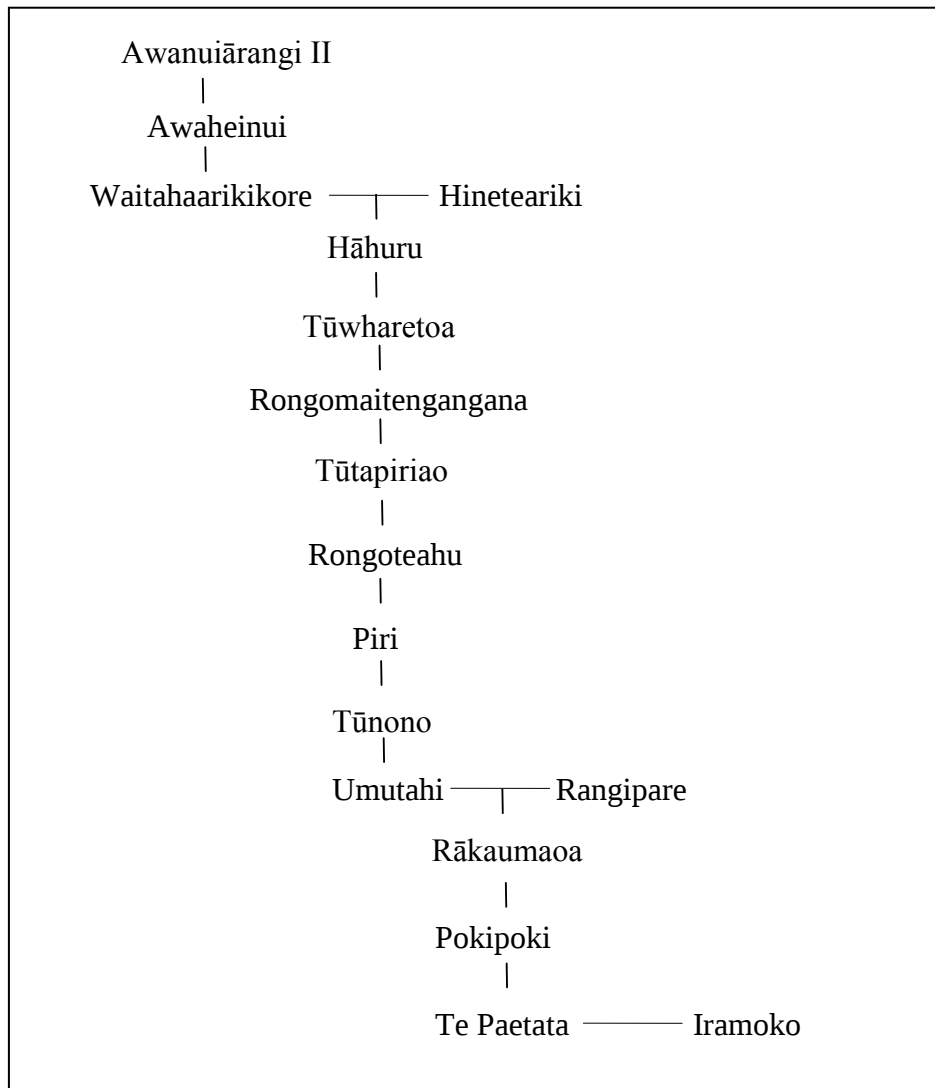
Ka tae ki te wā kua pakari a Iratūmoana, ka rongo mō Tarakura, kotahi atu ka patua te taniwha rā. Nā, ko Iratūmoana tangata tērā, i tapaina ai tōna ingoa ki te wharepuni o Te Rehutai.

Heoi, i tōna matenga ka heke mai te mana o Iratūmoana ki ana māhanga, ki a Iramoko rāua ko Manukorihi. Ka tanumia tēnei tupuna ki Te Ana i Haritu, he ana kei Manawahe.

### ***Iramoko***

I a Iramoko rāua ko Manukorihi e pakeke ana i hūnuku atu ki Manawahe. I whakatūria tētahi pā, ko Ōtūhepo te ingoa. Kātahi ka neke atu ki Te Umuhika. Ka noho atu a Iramoko i reira. I tōna wā ka moe i a Te Paetata nō Ngāti Umutahi. Anei tōna tātai whakapapa:

### Te Whakapapa Tuarima: Ko te whakapapa o Te Paetata



Mai i te tokorua nei ka puta mai ā rāua tamariki, arā, ko Te Haupūangiāngi rātau ko Kaikino, ko Te Araomakau, ko Ipu, ko Te Moa, ko Ngapopoa, ko Te Manukaimiro, ko Titi.

Heoi, ka neke atu a Manukorihi ki Te Teko. I tōna wā ka takahia e ia te mata o te whenua ki Taranaki. Engari, ka hoki mai ki Te Teko noho ai. I tana matenga ka tanumia i te taha o tōna pāpā.

### *Te Rama Apakura I*

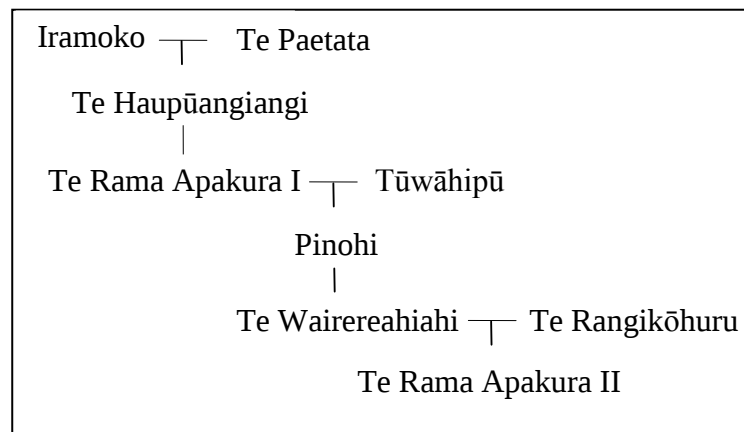
I whānau mai tēnei tupuna i Ōtūhepo. He ingoa anō ōna, arā, ko Te Kakara, ko Te Rama, ko Te Ramanui. He tohunga ia ki te whawhai, ā, ko ōna rākau ko te patu, ko te mere, ko te

taiaha, ko te kotiate, ko te hoeroa me te wahaika. I a ia tētahi patu, ko Te Parihorokaka te ingoa. Nā tana au mārō ka tapaina ki te ingoa ko Te Rama Apakura.

***Te Rama Apakura kai ana te kurī kai ana te tangata***

I ora ai tēnei rangatira i te wā o Tionga nō Ngāti Rangitihi, o Te Pūrewa nō Tūhoe. Anei tōna tātai whakaheke mai i a Iramoko:

**Te Whakapapa Tuaono: Ko te whakapapa mai i a Iramoko ki a Te Rama Apakura II**



Heoi, i whawhai a Ngāti Awa me Te Arawa mō Pūtauaki i te pakanga o Paraweranui. I taua pakanga i hinga a Kaiwhakarara. Ka kahakina tētahi wahine me ana tamariki hei rānaki i te mate o Kaiwhakarara. Ko Mahora te ingoa o te wahine rā. Otirā, ka pā atu te rongo ki a Tūhourangi rāua ko Ngāti Rangitihi mō te matenga o Mahora me ana tamariki e Te Rama Apakura. Kātahi ka whakaeke, ka urutomo atu te ope tauā i raro o te awe o Tionga me Totohi nō Tūhourangi. Heoi, ka kīia nei te kōrero ka āwhinatia ōna hoariri e ana teina, e Te Kimi rāua ko Te Rāhui.

Kātahi, ka tae atu te pahī ki Kawerau, ā, e kīia nei te kōrero a tētahi tohunga e noho ana ki reira ka mate a Te Rama Apakura II i te huangō. Koirā ka tākina e te tohunga tana karakia, ka pā mai a Huru-nuku hei whakamate i te ihorei, i a Te Rama Apakura. Ka kōkirihia e te tauā, engari rere atu a Te Rama Apakura II. Nā te rongo ki ana mokopuna e auē ana ka maumahara kei tōna whare tonu rāua tahi e matakū ana. Ka hoki atu ki te tiki i a rāua, ā, patua rawatia te toa nei.

Ahakoia te niwha, ahakoia te aungarea o tana taiaha o Te Pou o te Rangi, ka patua mai, mau herea ki Te Waikāmihi. I reira ka haehae i tōna kiri, ka huri te wai hei toto. Koirā ka tapaina te ingoa ko ‘Te Waitoto o Te Rama Apakura’ ki tērā puna wai. Ka heria atu ki Ōtamaka, kātahi ka heria ki Tikitere, otirā ki Motutawa, he moutere i te roto o Rotokakahi kei Rotorua. I reira ka tāweratia ai ki te ahi. Ka whārikihia e Paora Patu he peka kōrero e tautoko ana i te taunakitanga a Ngāti Awa i a Ngāi Tūhoe i te pakanga o Pukekaikāhu (Best, 2005:438):

...but a few of Ngati-Awa seem to have joined the Tuhoe force which defeated the Arawa at Puke-kai-kāhu. Paora Patu stated that some of Ngati-Awa so joined in order to avenge the death of Te Rama-apakura who had been killed by the Arawa. Te Ao, brother of Te Rangi-pumamao of Tuhoe, had previously married Rua-mahu, a daughter of Te Rama-apakura. Pio of Ngati-Awa says, “When Te Rama-apakura of Te Tawera, was killed, the chiefs of Tuhoe attended the wake which was held at Puke-tapu *pa*, at Te Teko. Here the daughter of Te Rama-apakura seems to have made some arrangement with, Tama-awa (? son of Tai-tapairu)”.

Heoi, nō te matenga iho o tēnei o ngā tōtara o te wao i te pakanga o Kahuorenoa i whakarauika mai e Te Iritoa ngā hapū me tōna whakaaro kia huri atu ō rātau ingoa mai i Ngāti Iramoko, mai i Ngāti Te Tuhimāreikura, mai i Ngāti Tamarangi me ērā atu o ngā kārangaranga hapū ki Te Tāwera, me kī, ko Te Tāweratanga o te tinana o Te Rama Apakura. Nō reira, i waihanganga atu i te waiata hei rānaki i tana mate, hei maumaharatanga hoki mōna.

I ngā tau o muri iho, i rongo ake a Te Tāwera, otirā a Ngāi Māori ki te huritanga o te Ao Tūroa, otirā o te Ao Tawhito ki te Ao Hurihuri. I te Ao Tawhito ka tū ake te pakanga a te arero whero, koia te pakanga ā-tangata, ā-whenua, otirā ā-hapū. He mana tō te pakanga, ā, ka rongo atu ki tērā momo mana i ngā waiata pēnei i Te Whetū e te Marama. I te taenga mai o te Pākehā kāre e kore ka pakanga, engari nā te pakanga ā-patu, ka huri atu ki te pakanga ā-pū, ki te pakanga ā-kupu, otirā ki te pakanga ā-ture. Ko ngā kōrero ka horahia ā muri nei ko ngā kōrero mō te taenga mai a te Pākehā me te tūtakitanga o ngā ao e rua.

## TE WĀHANGA TUAONO KEI HEA HOKI Ō ATUA MARAE

*Kei hea hoki ō Atua marae kī nei Rangihoro  
Ka whakaara i a koe ki runga rā  
Atua kāhu rakiraki waiho te mate mō Ngapopoa*

I te tīmatanga o tēnei tuhinga i horahia ngā whakaaro mō ngā wāhanga katoa o ngā kōrero. Nō reira, i tēnei wāhanga ka huri atu ki te whiti tuarua o te waiata, otirā ki tēnei Ao Hurihuri me te hīkoi a te hapū. Engari, kia kōkiri ki mua, he tika te tiro whakamuri. Mā te waiata me ana kōrero katoa e whakahoki ngā mahara ki te Ao Tāukiuki. Nō reira, i ngā kōrero o te whiti tuarua kua rongo ake i ngā tapuwae o ngā tūpuna e takahi ana i te mata o te whenua, me kī, ko te taunaha whenua tērā, ko te mana whenua tērā, otirā ko ngā tātai rangatira te pouherenga mō tāua ki te tawhito. Ka hoki ngā mahara ki te pakanga o Te Kahuorenoa i ngā kōrero e kī ana ‘Koha whakamoe nā Tionga’. Nō te mutunga iho ka rongo ki te tangi aurere o te hapū, otirā o te iwi i runga i te kōrero e kī ana ‘Kia mate ai te ruruma tawhiu e’.

Kua rongo ake i te momori o te hapū me te whakaaro mā wai mātau e ārahi mai i te matenga iho o tō mātau ihorei, o Te Rama Apakura, i te pakanga o Te Kahuorenoa. I ngaro atu tō mātau pouhere i whakakotahi ai mātau katoa. Nā reira, mā ngā kupu a Rangihoro e ārahi ai tēnei wāhanga o te tuhinga i ngā kupu e kī ana ‘Kei hea hoki ō Atua marae?’ Arā anō te kōrero ‘Mate atu he tētēkura, ara mai rā he tētēkura’. Mā wai hei māngai mō Ngāti Te Tuhimāreikura, mō Ngāti Iramoko, mō Ngāti Tamarangi me ērā atu o ngā kārangaranga hapū? Heoi, i runga i te āhua o te anuanu me te mātaotao, i huri atu a Te Iritoa ki a Ngapopoa. I whakahuatia tōna ingoa nā te mea nāna i noho ai hei kaitangi, hei kaimomori i roto i te whare tauā. Ko Ngapopoa te tamāhine a Iramoko.

### ***Te Ahi Kōmau***

I te matenga iho o Te Rama Apakura ehara ko Ngapopoa anake tērā i aurere, i tangi ai. I te Ao Tāukiuki i kōingo, ka taurangi ērā wāhine o te Kāhui ki Uta a Kakaramea rāua ko Tarawera. I rere ai ō rāua roimata ki te Moana a Toi, i ēnei rā ka whakaorangia ai ngā uri e noho ana i ngā tahataha o te awa.

I runga i te auraki i te matenga o tōna pāpā i tono atu te tamāhine a Te Rama Apakura ki a Te Pūrewa nō Tūhoe ki te rānaki i tōna matenga. Ko Ruamahu tōna ingoa. I te wāhanga tuarima ngā kōrero mō te tono a Ruamahu ki a Tama-awa (i roto i Te Peehi, 2005:438) engari ki tā te kōrero a te hapū, i tukua te tono ki a Te Purewa. Heoi, ka karanga atu a Tūhoe ki ōna hoa riri, ā, ka tū te pakanga ki Pukekaikāhu, he wāhi pātata atu ki te roto o Rerewhakaaitu. Anei tētahi whakaahua e whakaatu ana kei hea tērā roto:

### Te Mahere Whenua Tuatahi: Ko ngā roto katoa o Te Arawa



Pū: Te Ipurangi: [http://cber.bio.waikato.ac.nz/Lakes\\_web/cover.html](http://cber.bio.waikato.ac.nz/Lakes_web/cover.html)

Ki tā Stafford i ana kōrero mō te iwi o Te Arawa (2005:170) i ara ake a Tūhoe me tōna ope tauā whawhati rau rākau. I roto i tērā rōpū ko Ngāti Awa e rānaki ana i te matenga o Te Rama Apakura, inā hoki ko Te Whakatōhea e whai utu ana mō ngā rangatira i hinga iho i Awahou. Anei ngā kōrero a Hirini Melbourne (1990:258) nō Ngāi Tūhoe e whakapuaki nei i te takinga mai o tērā pakanga:

Tēnā ka mātakihia ake te riri i Pukekaikāhu tata atu ki te roto o Rerewhakaaitu. Nō reira ka tono a Tamahore ki a ia te pakihiki kaha. Ka whakahokia e Te Purewa, “Kāo. Ko te rangatiratanga ki a koe, homai ko te pakihiki kaha ki a au”.

Nā te rangatira o Te Arawa nā Tionga i taki mai a Te Purewa. Ka tuku mātātaki rāua – ko ngā rākau, he taiaha – pā ana, pā ana; ka rere te taiaha, te mata tonu ki te ūpoko. Nā te kakama o Te Purewa ko tāna taiaha i kai tuatahi, hemo kau ana a Tionga. Otiia i pā tonu te taiaha a Tionga ki a Te Purewa ā, nā te kaha o tōna pana pōrewarewa ana a Te Purewa, hinga ana ki raro. Ko Tionga i mate tonu atu.

Ka matika ko te piki a Tionga, ko Te Waha-kai-kapua, ki te unu i te tokotoko, maranga tonu atu a Te Purewa ka whiua tana patu. Ū tonu ki te ūpoko mate tonu atu tērā, ka hora te ika huirua. Ina te kupu a Te Purewa: ‘Takoto te ika huirua a te huatahi a Kōkāmutu!’ E mau tonu nei tērā kōrero te ika huirua mō ngā tūpāpaku e rua ka takoto ki te marae kotahi. I muri mai ka haere a Te Arawa ki Pukekaikāhu ki te tiki i ngā kōiwi o ō rātau mate. Nō reira ka tau te maungārongo ki a Tūhoe rāua ko Te Arawa i a Te Purewa rāua ko Mokonui-ā-rangi.

Heoi, i te mutunga iho kua tau, ā, kua ea i runga i te mura o te ahi. E kī ana a Te Peehi (2005:438) i tū ai te pakanga o Pukekaikāhu i te tau 1820, ā, ko te tau o muri iho rānei. Nā Te Purewa rāua ko Mokonuiārangi i whakamoe te patu, otirā i whakaara ake i te rongo. Engari, ka nanao anō i te rau o te patu i ngā tau kumekume.

I tērā wā kāre ko tāua anake i noho mai i Aotearoa engari i te taenga mai o tauwi i a tātau tonu te mana whenua. Ka kīia nei e Michael King (2003:90) e kotahi rau mano ngā Māori e ora ana i te rautau tekau mā waru. Inā hoki, i noho mataara tonu ō tātau tūpuna i runga i ngā āhua o te mate, me kī, ko te pakanga, ko te whara mai i te rākau, ko te toremi i te wai me te kā i te ahi. Heoi, i te tau 1642 ka tae mai te tīmatanga o ngā mate rerekē noa atu. Ka kitea te kaupuke tuatahi e ngā Māori o Te Waipounamu. E kotahi rau tau nuku atu ka tae mai a Kāpene Kuki me ana tikanga katoa (King, 2003:90).

I tana kōrero mō te hekenga mai a te Pākehā mai i Ingarangi ka kī mai a Paul Moon (2006:218) he rite tā rātau hekenga mai ki a Tamanuiterā e whiti mai ana i te whenua. I a ia e huru ake ana ka toro atu ana hihi kei runga i te whenua. He ōrite te marara mai o tauwi ki ngā tōpito katoa o te motu i ngā hihi e āta toro ana. I tērā wā hoki i whakawhenuatia te whakapono huri noa i te motu, nā reira, i tae mai te Ao Hou me ōna āhuetanga katoa ki Aotearoa. Hei tā Michael King i tau mai te tuatahi o ngā mihingare i te tau 1814. Kāre e roa ka huri mai ērā atu o ngā whakapono ki Aotearoa (1997:26):

Inevitably, missionaries followed. Samuel Marsden of the Anglican Church Missionary Society was the first to visit in 1814. He was followed by the Wesleyans in 1822 and the Catholics (from France) in 1838. Proselytising did not begin in earnest until the 1820s. Like Europeans before them missionaries tended to settle in or close to existing Maori communities. Unlike their predecessors they wanted to change Maori life (by ‘civilising’ the New Zealanders) and they did not normally take Maori wives or lovers. Their influence at first was minimal. When it did become apparent it was more in the creation of a Maori interest in literacy and the growth of Maori expertise in agriculture than in conversion to a Christian church.

I hāere mai a Henare Wiremu<sup>2</sup> ki Whakatāne me Ōhiwa i te tau 1826 me te tau 1828. I te tekau tau whā tekau ka hāere mai tētahi mihingare Katorika ki Whakatāne noho pūmau ai. E ai ki ngā tuhinga a King ka hiahia ngā mihingare katoa ki te whakapākehā, ki te whakakaneke i a tāua. Engari anō, ehara ko tāua, ko te Māori i te iwi kūare. I roto i ērā atu wāhanga kua puta mai ngā kōrero mō te hautūtanga, otirā mō te pūmautanga ki ā tātau ake tikanga hei oranga mō te hapū, otirā mō te iwi whānui. Anei ngā kōrero a James Belich e whakapuaki ai te rangatiratanga o te noho tūturu, o te noho ā-hapū (1998:17):

At the time of the wars, the Maori people had lived in New Zealand for a thousand years, successfully surmounting the revolutionary environmental change from tropical islands to a temperate land-mass larger than Britain. The Maoris were a tribal people, with a sub-sistence economy based on the cultivation of root-crops, supplemented by fishing, gathering, and bird-hunting. They lived a harsh life, without metal tools or a written language. But this did not mean that their society was simple and primitive, or rigid and unchanging. Organized around a well-developed belief system, a rich oral and artistic culture, and the principle of kinship, traced through descent, Maori society was varied, complicated, and robust.

He kōrero anō tā King (2003:115) e kī ana ka tau mai a Pākehā ki Aotearoa nā tana whakatū i ngā whare herehere i Poihakena i te tau 1788. I ngā tau o muri iho ka whakatūria ētahi atu whare herehere i Hobart me te motu o Norfolk. Kāre e tawhiti mai a Poihakena mai i Aotearoa, kāre i te uaua hei whakawhiti atu, hei whakawhiti mai i te moana tūāuriuri. Engari, ehara ko tērā anake te pūtake i mahuta mai a Pākehā ki ngā ākau o tēnei whenua. He hiahia nō rātau ki te harakeke me te rākau te tino kaupapa o te taenga mai ki konei. Heoi, ko ngā tauwiwi tuatahi i tau mai ki Aotearoa ko ngā tāngata kaupuke i rere mai i ō rātau waka.

I heria mai e tauwiwi ko ana taputapu, ko ana tikanga katoa. I nanao atu ō tātau tūpuna ki ngā mea hou, i whai rawa nā te hoko atu me te hoko mai. Heoi, i uru atu rātau ki roto o te ao umanga nei. E ai ki a Ranginui Walker ko ētahi o ngā rautaki mahi o taua wā ko te tārai kaupuke me te whakatū whare ki te whakahuri i te wīti hei parāoa puehu (2004: 312):

The New Zealand Institute of Economic Research (NZIER) defines the Maori economy as:

all those businesses and transactions where 'Maoriness' matters. It includes activities based on collectively owned Maori assets, the businesses of the self-employed who identify as Maori, commercial transactions involving

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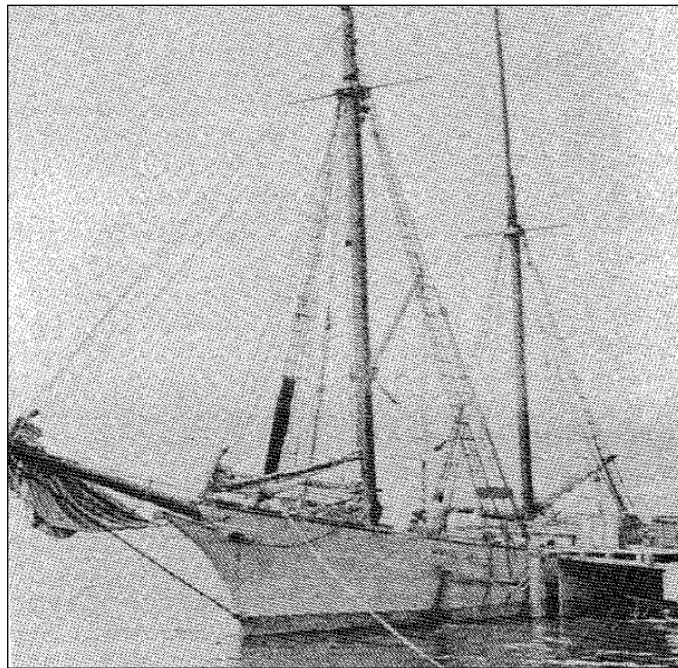
<sup>2</sup> Ko Henare Williams te rangatira o te 'Church Missionary Society' o Aotearoa.

Maori culture, services oriented to specific Maori needs, as well as the housing owned by Maori.

Between 1840 and 1860 the first phase of the Maori economy was notable for investment in capital goods by way of agricultural implements, flour mills and coastal vessels for producing, processing and transporting primary produce to markets. The drivers of the phase were chiefs and their hapu, thereby distinguishing the Maori economy as a kin-based subset of the national economy.

Ka kīia nei e te Rōpū Matua mō te Ōhanga o Aotearoa ko te pūtake o te pakihi Māori ko tōna Māoritanga. Nō reira, ka hāngai ōna whakaaro ki tā te hiahia o tōna hapū, o tōna whānau. Hei tā Ngāti Awa whānui (1999:24) ko ngā mahi a ngā tūpuna o taua wā ko te whakatipu harakeke, ko te whakatipu punua poaka, ko te whakatō māra rīwai me te wīti hei hokohoko atu. I whakatipu hua rākau hoki, nō reira, i kapohia e ngā tūpuna, e ngā hapū ngā rawa katoa o te ao Pākehā. I te tau 1839 e rua tekau mā rua ngā kaipuke i te rohe mai i Whakatāne ki Maraenui. Nō ngā Māori ērā kaipuke katoa.

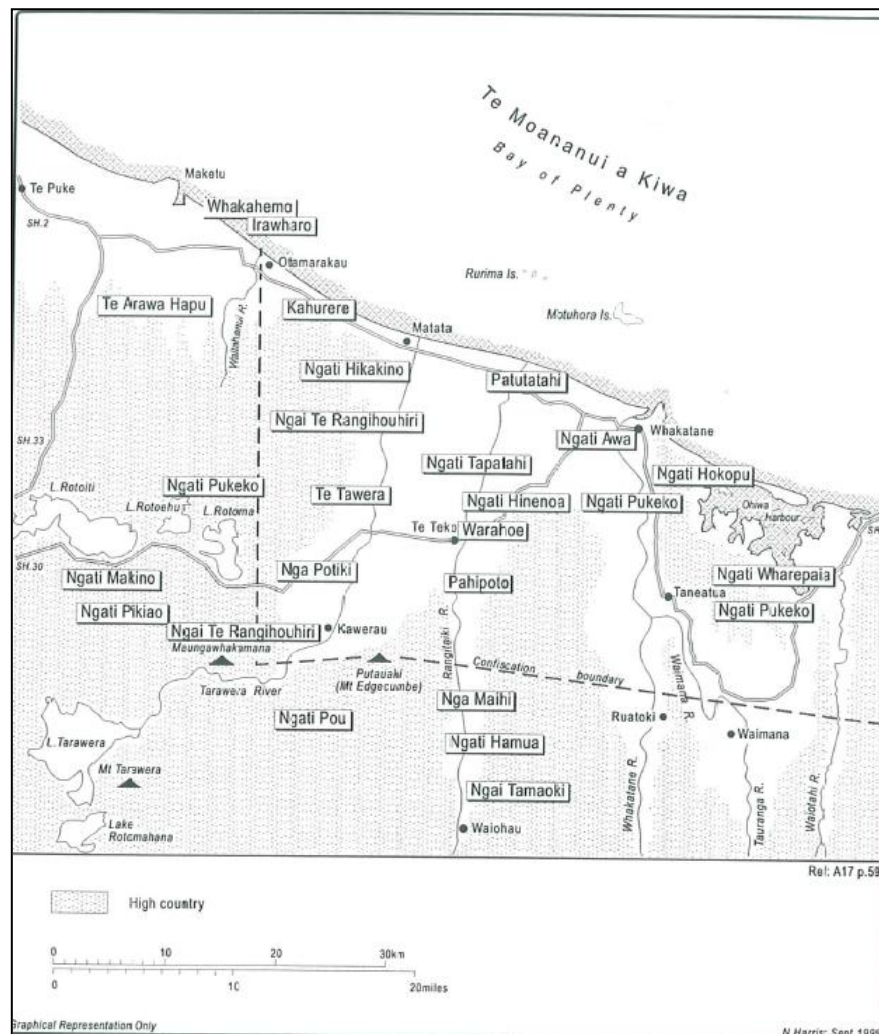
#### **Te Whakaahua Tuawhitu: Ko te Kaipuke ko ‘Wave’ i Matata i te tau 1919**



## Pū: Te Whare Taonga o Whakatāne

Nō te tau 1840 ka whakarongo atu te whakaminenga i Waitangi ki ngā kōrero a Hobson e kī ana ‘He iwi tahi tatou’ (Orange 1987:57). Ka whakaae mai ngā rangatira o tērā hapū, o tērā iwi ki ngā kōrero i horahia e te Karauna. Kātahi ka heria te kawenata nei ki te motu. Ka tau mai te kawenata, me kī, ko te Tiriti o Waitangi ki roto o Ngāti Awa i te rā tekau mā ono o Hune. E ai ki te rōpū rangahau o Ngāti Awa (1999:25) tekau mā rua ngā rangatira nō Ngāti Pūkeko i whakamana, i tuku atu i ō rātau waitohu ki te wāhanga Māori o te Tiriti.

E whai ake nei tētahi whakaahua e whakaatu ana ko wai ngā hapū, otirā kei hea rātau e noho ana i tērā wā:

**Te Mahere Whenua Tuarua: Ko ngā hapū katoa o Ngāti Awa i te tau 1840**

Pū: Te Pūrongo Raupatu mō Ngāti Awa (1999:15)

I ngā kōrero o te Tiriti o Waitangi i kī mai te Kāwanatanga ka pūmau tonu ngā hapū ki tō rātau ake mana whenua, ki tō rātau mana tangata (Orange 1987:257). Ka hāngai ngā kōrero o te wāhanga tuarua ki tērā whakaaro i runga i ngā kupu e kī ana ‘Ko te Kuini o Ingarangi ka wakarite ka wakaae ki nga Rangatira ki nga hapu – ki nga tangata katoa o Nu Tirani te tino rangatiratanga o o ratou wenua o ratou kainga me o ratou taonga katoa’. Nō reira, i whakaae mai, i whakaritea kia noho tūturu te whenua me ōna orange katoa i roto i ngā ringa Māori.

E ai kī te kōrero he tūāpapa te Tiriti o Waitangi mō te aranga ake o te rongomau ki waenganui i ngā hapū (Ngāti Awa Raupatu Report, 1999:25). Nā te ūnga mai o te pū ki Aotearoa i whakaara mai te riri hei whakaea i ngā utu i waenganui i ngā hapū. He pērā te āhua o te mate ā-pū, ā-pakanga ki tā te matenga o te iwi o Manaia me tana pakanga i a Ngātoroirangi. Nā Ngātoroirangi a Hinemoana i whakangarungaru hei whakamate i tana hoariri. I te mutunga iho ka kitea anōtia te one e pae ana te ika.

### ***Te Mura o te Ahi***

Ko tētahi o ngā toa rangatira o Ngāti Awa ko Te Hura Taiwhakaripi nō Te Rangihouhiri. Ka kīia nei te kōrero a Mīria Simpson rāua ko Hirini Mead i roto i ngā kohinga kōrero a Te Tari Taiwhenua (1990:196) he maha ōna kāinga kei Te Awa o te Atua taka atu ki Ōtamarākau. He pā tūwatawata tōna i Matata. Ko Ōtitapu kei Kawerau tōna nōhanga. Heoi, ko Te Hura tētahi o ngā māngai i ngā tau kumekume tōrangapū o te wā. Koirā te wā i whakatū ai ngā Rūnanga Māori i raro i te whakahāere, i ngā ture hoki a te Kāwanatanga.

I te tau 1865 i kitea te urunga mai o te whakapono hou ki roto o Ngāti Awa. I kauhau hāere, i whakapaoho atu a Pātara Raukatauri rāua ko Horomona nō Taranaki i te rongopai o te Pai Mārire. He tauira rāua tahi nā Te Ua Haumēne. Nō reira, i huri atu a Ngāi Te Rangihouhiri, ko Te Tāwera rātau ko Ngāti Hikakino ki tēnei whakapono hou. Ki tā te Rūnanga o Ngāti Awa anō (1989:14) i noho pōrewarewa te iwi i ngā kōrero i whakapaoho atu mō te pūmau ki te mana motuhake o Ngāi Māori. Nā ngā pakanga me te muru whenua huri noa i te motu i kimihia e ō tātau tūpuna tētahi huarahi hou hei āwhina atu i a rātau ki te pupuri i ō rātau whenua. Nō reira, kāre te Hāhi Pai Mārire e takahi ana i te mana o te Kāwantanga (Ngāti

Awa Raupatu Report, 1999:50) engari ko te pupuritanga o te whenua me ngā tikanga ake te pūtake i aukati ai ō rātau whenua.

Nā te urutanga mai o te Paimārire me ngā pakanga i māharahara te iwi mō rātau ake. Anei ngā kōrero a Mīria Simpson rāua ko Hirini Mead mō ngā āwangawanga o ērā wā (1990:197):

I te wā i huri ai a Ngāti Awa ki te Pai Mārire, e taki noho manawapā ana ka riro ō rātau whenua. Kua ngarue te whenua i ngā pakanga i Taranaki, i Waikato e Te Moana-ā-Toi-te-huatahi (Bay of Plenty), ā, kua takoto kē mai hoki te ture a te Kāwanatanga, te Ture mō te Whakanoho i te Hunga Marie (New Zealand Settlements Act) 1863; e āhei ai rātau ki te muru i ngā whenua Māori hei whakanoho i ngā Pākehā. Kua rangona te wawara ka riro mā Kuini Wikitōria (Victoria) tonu e tango ngā whenua, ka kore ai he tahuritanga ake mō te iwi Māori.

Nō te 1 o Hūrae 1865, ka haere a Te Hura me tana rahinga ki te hui i Tauaroa, he pā i Matata anō. Nō reira ka whakatakotoria te aukati kia kaua e uru mai ngā Pākehā me ā rātau haumi o Te Arawa ki te apo whenua. I te 21 o ngā rā, ehara, puta kē mai ana ko tana whanaunga tonu ko Te Mautaranui (James Francis Fulloon) ki Whakatāne i runga i te kaupuke, *Kate*. I ahu mai i Tauranga e haere ana ki Ōpōtiki ki te hopu i te hunga nā rātau i kōhuru a Te Wākana (C.S.Völkner) i te 2 o Maehe. Ahakoa i whakatūpatoria atu a Te Mautaranui kaua hei wāhia te aukati, kāore i aro ake. Ka whakaekea te *Kate* e Ngāti Awa, ka tohea a Te Mautaranui kia hoki ki waho i te aukati. Tē aro mai. Patua ana. He tapu hoki tērā mea te aukati.

Ka wāhia, ka takahia ana, he tangata tonu hei utu. Mehemea ia i whakarongo ka tukuna pai noa atu ia. Ka taka ki te 2 o Hepetema, ka puta te pānui a Kāwana Kerei ka tau te rangimārie mehemea ka tukuna atu e Ngāti Awa ngā tāngata nā rātau i kōhuru a Te Wākana rāua ko Te Mautaranui. Mehemea ka kore e tukuna atu, ka murua he whenua. E rua ngā rangi i muri mai, ka puta anō he pānui ki Ōpōtiki, ki Whakatāne – ka riro mā ngā hōia e hāpai ngā ture. Ka tīmata ngā mahi hōia i te 4 o ngā rā o Hepetema.

Heoi, ka tau ana te ngākau mākererekere kei te whenua i te kōhurutanga o Te Wākana rāua ko Te Mautaranui. Nā te matenga o te tokorua nei, i mate ai hoki a Ngāti Awa.

E rua tekau mā rima tau noa iho i muri iho i whakaae mai ō tātau rangatira ki ngā kōrero o te Tiriti o Waitangi. I noho pūmau rātau ki ngā kōrero nā rātau anō i whakamana. Engari, i hiahia te Kūini, me kī, ko te Karauna, i te tinana, i te āhurutanga o te whenua, ka taka mai ki a tātau ko tōna atakau. I whakapaungia e te Kāwanatanga tana katoa, ka murua e te pākerewhā te oranga o ngā hapū katoa i noho ai i te marumaru o Ōtītapu, otirā i ngā rohe katoa o te motu. Anei ngā kōrero a Hirini Mead e whakapuaki ana i te pānga mai o te noho a tangata hara (1997:257):

Ngati Awa was classed as rebels, and it mattered little whether or not hapu were involved in the battles or in the killing of James Fulloon, who at the time was working for the government. This happened at a time when the Hauhau missionaries were active in converting Ngati Awa to a new religion which asserted a right to be strongly pro-Maori. Coming at the end of a chain of government confiscations, our ancestors were quite right to fear for their lands, and they were right to try to protect them by well-known traditional means, such as placing the rahui to keep out the Pakeha and our neighbours, Te Arawa.

Ahakoia e hāngai ana tā rātau mahi ki te tikanga Māori nā te ahi o te riri i whakaweto ai ngā renga o ngā momotu ahi. Ka whai ake nei ngā kōrero a Ranginui Walker mō te kore rawa, mō te pōharatanga i pā mai ki a tāua (2004:312):

The economy was shattered by the Land Wars of the 1860s, derogating the Maori economy to subsistence living, gum-digging and wage labour on farms, road-making, bush-felling and shearing.

I runga i ērā āhuatanga i whakatūria e te Kāwana ana ture katoa hei tāmi mai i a tātau, hei noho koia ake me tana kotahi. E ai kī ngā kōrero o te niupepa o *Crosslink* (Poutūterangi 1995:6) e whā tekau ngā ture i whakatūria e te Kāwana hei whakapēhi i a Ngāi Tāua. Kua whakapuaki mai ētahi o aua ture:

- 1840 66,400,000 eka o ngā whenua Māori
- 1841 Ture Whenua Kokoraho - koia te ture e kī ana mehemea kāre koe e noho ana i te whenua ahakoia nōu ake, ka riro e te Karauna
- 1855 Kua heke te rahi o ngā whenua Māori ki te 34,000,000 eka
- 1860 Kua heke anō te rahi o ngā whenua Māori ki te 21,400,000 eka
- 1862 Ture Whenua Māori<sup>3</sup> – koia te ture hei whakakore i te pūmau ā-hapū ki ōna ake whenua. Ka kīia e tētahi āpitihanga ki tēnei ture he pai te hoko atu ki tangata kē ahakoia ko wai
- 1863 Ture Pēhi i te Uru Whakakeke – kāre he whakawā i mua o te mauhere. Ko tōna pūtake ko te whakawhiu i ngā iwi e kore e aro atu ki ngā ture a te Karauna
- 1863 Ture Whakanoho<sup>4</sup> – whai mana ai te pāhao i ngā whenua Māori hei wāhi nohonoho mō ngā Pākehā. E toru miriona eka o ngā whenua i riro atu
- 1864 Ture Rāhui Whenua – ka āhei te rīhi whenua mō ake tonu atu me te iti o te utu
- 1865 Te Kōti Whenua Māori<sup>5</sup> - ko tētahi āhua o tēnei ture, ki te kore koe e tae atu ki te Kōti Whenua ka riro tōu whenua e te Kāwanatanga
- 1866 Ture Hopukina Tio<sup>6</sup> – kāre e āhei ngā Māori ki te hao ika hei hoko
- 1867 Ture Kanohi Māori i te Whare Pāremata – ka āhei kia noho ngā Māori tokowhā hei māngai i te Whare Pāremata
- 1887 Ngā Kura Māori – whakaako i te reo Pākehā noa iho i ngā kura
- 1891 11,079,486 eka noa iho o ngā whenua kei ngā ringa tonu o te Māori. E 55,000,000 eka o ngā whenua kua riro atu

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<sup>3</sup> Native Land Act 1862

<sup>4</sup> New Zealand Settlements Act 1863

<sup>5</sup> Native Land Court

<sup>6</sup> Oyster Fisheries Act

Arā noa atu ngā ture, ngā whiunga i whakaūpapa ai te Kāwanatanga, engari he tauira ngā ture iti noa nei e hāpai ake i ngā hae mamae o te pēhitanga, otirā o te kore oranga o ngā ture Pākehā.

### ***Te Ahi Mātao***

Ko Ngāti Rangitihi tētahi o ngā hapū o Te Arawa i riro ai e waru tekau mā whitu mano eka o ngā whenua nā te muru whenua. I whiwhia ngā whenua o Te Kaokaoroa o Toroa. Heoi, i ēnei rā ka noho ngā whakatipuranga nō Mokonuiārangi, otirā nō Ngāti Rangitihi whānui i Te Awa o te Atua. Engari, i ngā wā o mua ka noho rātau i te taketake o Tarawera i ō rātau pā tūwatawata, o Moura me Te Tapahoro. E toru ngā tihi o te maunga rā, ko Tarawera, ko Ruawāhia me Wāhanga. I tērā wāhi hoki a Te Tarata rāua ko Ōtūkapuarangi. E ai ki ngā kōrero he taonga mīharo rāua i roto i tēnei ao.

### **Te Whakaahua Tuawaru: Ko te maunga o Tarawera**



Pū: Te Ipurangi: <http://scienceblogs.com/eruptions/2009/01/repairing-after-eruption-the-waimangu-valley-and-mt-tarawera.php>

Inā hoki, i te tau 1886 ka rongo ai tātau ki a Rūaumoko e whakangaoko rā i Rarohenga, arā, ka puta mai i Hine-puia mai i te kōpū o Tarawera. Koia te waiata<sup>7</sup> i titoa e te tohunga rā e Tūhoto Ariki nō Tūhourangi, nō Ngāti Tarawhai i te wā i tāpuke ai tōna whare i te pahūtanga o te maunga tipua o Tarawera:

Tērā te auahi ka patua i Tarawera kei raro iti iho  
Ko Ngāti Tāoi i moe rā i te whenua hāere rā e te iwi  
Ki te pō uriuri ki te pō tangotango ki te iwi i te pō  
Ārohirohi ana taku nei titiro ki te puke i Te Kūmete  
Kei raro iti iho ko te tini a te kura i a Tūhourangi  
Whakapukepuke ai ngā ngaru o Tarawera i te rite i aku kamo  
Ka whati mai te ngaru ka oho mai te marino ko te rite i te iwi  
E hora noa mai rā te rae ki Moura hāere rā e te iwi  
Ki wīwī ki wāwā ki raro ki Te Reinga ko wai au ka kite

<sup>7</sup> Koinei tētahi o ngā waiata mōteatea ka waiatatia tonutia e Ngāti Rangitihi.

Kei kinikini ai te mamae i taku kiri i te iwi ka wehe  
 Whakarehurehu ana taku nei titiro ki Whakapau Kōrero  
 Kei raro iti iho ko Ngāti Rangitihi tōku hoa moenga  
 Nā Ngātoroirangi i whati mai te mana o te Atua ka hau kei te whenua  
 Hurahia ngā tohunga ka maranga kei runga ka rū ko te whenua  
 Te riri o te Atua i whiua ki te tangata i whiua ki te whenua  
 E hora noa mai rā i te pō uriuri i te pō tangotango  
 Waiho nei te aroha waiho nei te mamae e ka kai kino i taku kiri  
 I maringi a wai te roimata i aku kamo ki te iwi ka wehe...i

I ngā kōrero o tēnei waiata mōteatea ka huri atu ki a Whakapau Kōrero, otirā ki a Ōtitapu. Kei ōna rekereke ko Te Awa o te Atua. Nō reira, ka hoki ngā mahara ki te ūnga mai o te waka o *Mātaatua* ki Ōnīao, me kī, ko te ōniaotanga o ngā waka ko *Te Arawa* rāua ko *Mātaatua*. Ka mihia e Tūhoto Ariki ngā uri o Te Arawa whānui i hinga iho i tēnei parekura. Ka nukuhia ngā mōrehu mai i ngā kāinga i Tarawera ki wāhi kē, noho ai. Anei te tuhinga a Ross Annabello e taukoto ana i ēnei kōrero i a ia e whakatakoto ana i ana kupu mō Ōtaramuturangi (1981):

The ancient and sacred Maori cemetery of Otara, at Matata, is being washed away by the combined forces of the sea and the Tarawera River... A tribal committee meeting of the Ngati-Rangitihi decided to take urgent action to attempt to preserve the resting place of the bones of its ancestors.

The meeting decided to call a united front of all the tribes whose ancestors lie buried at Otara – the Ngati-Rangitihi, the Arawa, the Ngati-Awa and the Tuwharetoa... For the Rangitihi in particular, the sudden threat to Otara cemetery has a sinister ring. Perhaps they are recalling the prophecy of Tuhoto Ariki, feared tohunga of Tarawera, who is claimed to have forecast the Tarawera eruption back in 1886.

According to tribal history, old Tuhoto was very much annoyed at the treatment he had received from one of his grandsons two weeks before the eruption. He told the people of Te Wairoa that a great disaster would overtake them and punish them for their misdeeds.

Disaster followed sure enough - on June 10, 1886, Tarawera burst into violent eruption, killing many of the inhabitants of the shores of Lake Tarawera, burying whole villages under many feet of mud and ash...

Wahanga Bluff, with its caves, was the particular burial place of the Ngati-Rangitihi. It was blown into fragments, and with it went the generations of tribal forebears. The survivors left the dreaded Mt Tarawera region. Many of them settled at Matata, which seemed a fairly safe distance away...

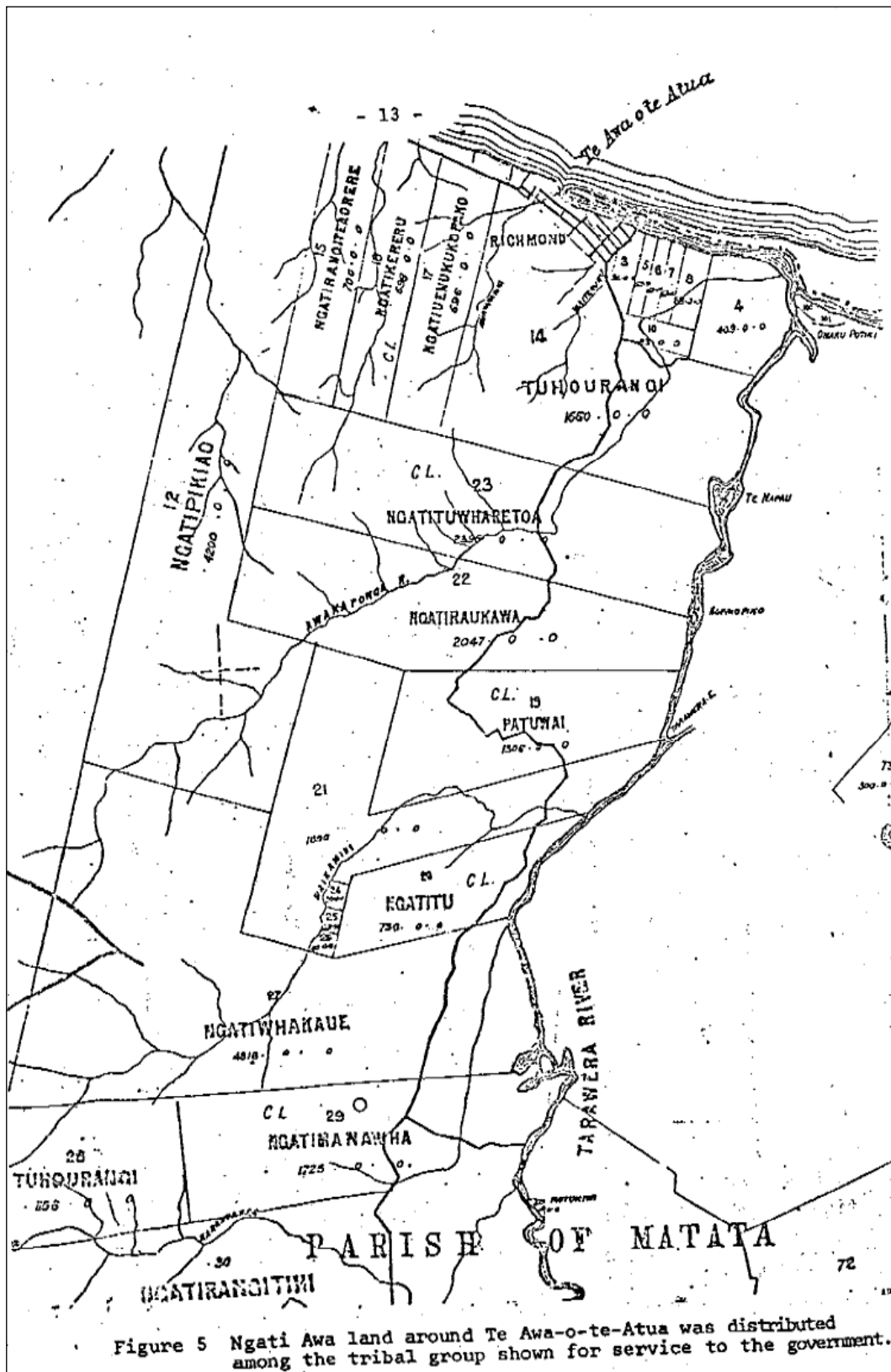
Matata was the original home of the Ngati-Awa, but the tribe sided with the Hauhaus during the wars and their lands possessed by the pro-Government Arawas after long and bitter skirmishing in the Rangitaiki swamps.

E ai ki ngā kōrero heke iho a te hapū i hāere mai a Te Kooti ki Te Awa o te Atua i te tau kotahi mano, waru rau, waru tekau mā iwa. Ka kauhautia tana kauhau ki te iwi o reira. Me pēnei te āhua o tana kōrero i rangona e rātau ‘Ka kitea a Tāwera e tiaho mai i te rāwhiti’. Mā Tāwera tētahi tamaiti e heri mai hei whakaora, hei whakakotahi i ngā iwi o Te Awa o te Atua.’ E toru ngā iwi e noho ana ki tai ināiane, arā ko Ngāti Awa, ko Ngāti Rangitihi, ko Ngāti Tūwharetoa. Heoi, i te mutunga o tana kauhau i tapukengia e Te Kooti tētahi hereni koura hei tohu maumaharatanga mō ana kupu kauhau. Heoi, kei te tatari tonu ngā iwi kia ara ake tērā whetū.

### ***He kai nā te Ahi***

I purutia e Ngāti Rangitihi rāua ko Tūwharetoa te mana whenua i Te Awa o te Atua. Nā reira i hurihia te ahi kōmau o Ngāti Te Tuhimāreikura, o Ngāti Tamarangi me ērā atu o ngā kārangaranga hapū hei ahi tahutahu.

Te Mahere Whenua Tuatoru: Ko ngā whenua o Ngāti Awa i murua e te Kāwanatanga



I ngā kōrero mō te pānga mai o te muru whenua i mea mai a Ngāti Awa (1999:99) i panaia ngā mōrehu e ngā mahi a te Kāwanatanga ki whenua kē, ehara nō rātau ake tērā whenua:

The immediate effect of the confiscation was that many of Ngati Awa were surrounded by their former enemies and were forced to reside on other than their customary lands under military supervision. Te Arawa individuals were given land within the western extremity of the confiscation district, as well as at Matata, Edgecumbe, Whakatane, and other places... To the struggle to obtain food for survival was added a struggle to maintain social order. Maori law could not work in this uncustomary situation. Maori were living on the traditional lands of others. People needed to access resource sites that had been the customary preserve of particular families. Individuals could thwart tribal cohesion through share alienations. Inevitably, people blamed each other for the confiscation. There was dissension and a breakdown of the traditional respect for law and order.

Nā reira, i noho tauhou, i noho pani te iwi. Hei tauira atu i tēnei tūāhuatanga ka huri atu ki te waiata i titoa e Tuihi Te Araroa i te tau kotahi mano, iwa rau, rua tekau. Ko Te Tangi mō Matahina te ingoa o tēnei waiata, koia tēnā e whāki ana i te mōaitanga o te whenua, i te mokemoke o te tangata:

Kāore hoki e te rangi nei  
I te hua mahara i roto rā  
I ahau rā ka noho pania nei  
I pani ki te whenua i pani ki te tangata  
Au tangi kau iho i te pō  
Ka whakatū te hāere ki hea  
Ki te tonga o te rā ki a Rikirangi  
Ko tōku whanaunga ia tērā  
Ina ahau i mihi ki te whenua  
I tangi ki te tangata e noho wairangi nei  
Āpōpō ka retireti ki hea  
Ka tahuri noa ka rarapa noa  
Kai hea rā he taunga mō te waewae  
He aha te pai o te noho i konei  
Te āta rere ai ki Poihakena  
Kai noho i konei rongo rawa i te waua e...i

I roto i ngā kōrero o tēnei waiata ka rongo ā-ngākau ki te momori o te iwi. Ka noho mana kore, otirā ka noho kore reo me te kore tikanga. Anei tētahi kōrero a Hōri Pawa Teira nō Ngāi Tamawera (2006:79) mō te ‘whakatāpūngia o te reo Māori’:

Kātahi ka whakatāpūngia tērā te kōrero Māori i te kura. Āe, ana, he rahi tonu mātau i tarapūngia e te māhita. Ko te māhita hoki i tērā wā ko *Mr Butler*, koirā te māhita ake o kura i tērā wā. Ka whakatakotohia e ia te kōrero rā, “Kaua koutou hei kōrero i te reo Māori, i haere kē mai koutou ki te ako ki te kōrero i te reo Pākehā”. Koia rā tō rātau hiahia i tērā wā. Heoi anō, nā te mea hoki i pakeke mai mātau i te reo, ka kōrero Māori tonu mātau i te kura. I wētahi wā kua rongo mai te māhita i a mātau e kōrero ana, “E haere mai, haere mai!” Kua wepuwepungia te tou me ngā ringaringa rānei ki tana tarapu. Kua mea mai anō, “Kaua koutou e kōrero Māori!” Koirā rā ngā kōrero i tērā wā, tō rātau hiahia me huri katoa tātau te iwi Māori ki tō rātau reo, te reo Pākehā. Ana, koinā te tīmatanga mō tērā, i a mātau i te kura.

I runga i ngā kōrero a te koroua nei, ka hoki atu ngā mahara ki ngā ture a te Kāwanatanga. Ko tētahi o ērā ture ko te ture mō ngā kura Māori hei hāpai i te reo Pākehā, otirā hei whakakore i te reo Māori. Ko tēnei tūmomo mahi ko te pāhoretanga o te orange o Ngāi Tāua. Koinei ngā whakaaro o Ngugi Wa Thiong’o e tautoko ana i tēnei mea ko te whakahāwea i tō tātau ake reo (1994: 11):

And then I went to school, a colonial school, and this harmony was broken. The language of my education was no longer the language of my culture... it was after the declaration of a state of emergency over Kenya in 1952 that all the schools run by patriotic nationalists were taken over by the colonial regime and were placed under District Education Boards chaired by Englishmen. English became the language of my formal education. In Kenya, English became more than a language: it was *the* language, and all the others had to bow before it in deference.

He pērā te mahi a te Karauna o tō Ngugi Wa Thiong’o whenua ki ngā mahi a te Kāwanatanga o Aotearoa. He pērā te tikanga a tō rātau Poari Mātauranga ā-Rohe ki tā ngā kura Māori o Aotearoa. I te wā i tīmata ai ngā kura, arā ko ngā ‘Native Schools’ ko ngā kaiako he tāne Pākehā me tana wahine. He pēnei te tono a te Poari Mātauranga i te tau 1880 mō tō rātau kaiako (Simon 1998:54):

Besides giving due attention to the school instruction of the children, teachers will be expected to exercise a beneficial influence on the natives, old and young; to show by their conduct that it is possible to live a useful and blameless life; and in small matters, by their dress, in their house, and by their manner and habits at home and abroad, to set the Māoris an example that they may advantageously imitate.

Heoi, i te taunga mai o te ture mō ngā kura Māori i hurihia ngā tikanga mō te ako tamariki, inā hoki mō te noho ā-whānau hoki. Ki tā Cleve Barlow (2009:157) i ngā wā o mua i akongia ngā tamariki e tō tātau tūpuna i roto i ngā whare wānanga:

I ngā rā o mua ki te hiahia ngā iwi kia whakaakona ngā tamariki ki ngā kōrero nunui o te mātauranga, ki ngā mea katoa o te rangi, o te whenua, o te moana hoki, ka hangaia ngā whare wānanga kia tawhiti atu i ngā papakāinga, ki roto rānei i te ngahere. E tika ana tēnei whare kia tūtata atu ki tētahi wāhi tapu o te whenua. Ka oti te whare me ngā karakia tā i te kawa, ka tomo ngā tauira ki roto, ka tohia rātou mō ngā mahi ka whāia e rātou... Heoi, ināianei kāhore pea, he torutoru noa iho rānei ngā wānanga i roto i te ao Māori ki ngā kura teitei o tauīwi.

Heoi anō, he tino rerekē te āhua o te ako i raro i te maru o ngā ture ā-kura Māori. E whai ake nei ko ngā kōrero i tuhia i roto i tētahi o ngā niupepa o te Moana a Toi (*Beacon* 30/10/70) mō ngā kura e rua i whakatūria i Matata:

In 1881 the first School Committee was elected. Two years later the Native School was shifted closer to the township (which was now Matata) but the rolls fluctuated here as they did in Maori schools throughout the country in the early days. The 1884 Gold Rush took a large proportion of the population away to the Thames gold fields for a while too... The population continued to increase and the Roman Catholic Bishop of Auckland, realising that a great proportion were of that faith, became interested in establishing a Catholic Mission School.

When this was opened in 1891 under the guidance of Father Maddan and Father Smiers three-quarters of the children left the Native School to attend the convent. It was also a boarding school, the only one of this nature to serve the girls of the South Auckland and Gisborne districts.

Nā reira, hei pēhitanga anō, i hūnuku te tokomaha o ngā whānau ki ngā wāhi toritori pērā ki a Tāmaki Makau Rau, whai rawa ai hei orange mō rātau. Ka kī mai a Ranginui Walker (2004:197) i te tekau tau i mua noa atu o te pakanga tuarua o te ao, i noho e iwa tekau ōrau o ngā tāngata Māori i ō tātau wā kāinga. Engari, nā te wehenga atu o ngā hōia ki te pakanga i wātea ai ngā tūnga mahi. I runga o tērā karanga, i huri atu ngā Māori e noho ana i ngā tāone nui ki ngā rawa katoa a te Pākehā, ā, ka huri atu ki tōna reo hei reo mō rātau, ā, ka waiho ko tana taonga Māori ki tahaki. Anei ngā kōrero a Michelle Keown mō te pānga mai o te noho tāone ki tō tātau reo (2007:162):

The Maori language was spoken universally in the nineteenth century and by most Maori in the early decades of the twentieth century, but during the post-war period, the large-scale migration of Maori to urban centres, where they were compelled to 'assimilate' into the dominant Pākehā culture, had a dramatic impact on the use of Māori as a first language.

Ka pau te wā, ka ngaro hāere te reo. I te tekau tau whitu tekau i puta mai te kōrero kei te ngaro te reo Māori (Ka'ai, 2004:204). Ko te nuinga o ngā rangatahi e noho ana i ngā tāone he kore reo Māori tō rātau. Hei whakatika i tēnei āhuatanga i tū te Kōhanga Reo tuatahi o te

motu kia kore ai te reo e ngaro kia pērā rawa i te ngaro o te moa. E whā tau i muri iho i tū te Kura Kaupapa tuatahi ki te marae o Hoani Waititi i Tāmaki Makau Rau ki te hauāuru. I te tau 1993 i tīmata te whakapāho o tō tāua reo i runga i te Reo Irirangi. Kātahi ka hoatu e te kāwanatanga tētahi pūtea hei whakatū i te ‘Whakaata Māori’ i te tau iwa tekau mā waru. He tauira ēnei mahi katoa o te huarahi kua whāia e te iwi hei whakaora, hei whakapakari hoki i tō tātau reo rangatira. Hei huarahi anō kua tīmata te tuhi i roto i te reo Māori. Ko tētahi kohinga kōrero ko ‘*Ngā Tāngata Taumata Rau.*’ Ko ana kōrero mō ngā rangatira o tērā hapū, o tērā hapū. Nō reira, he whakaaro tō Hirini Moko Mead mō ngā tuhinga i roto i tērā pukapuka, waihoki mō te tuhi i te reo Māori (1990:viii):

Ka tuhia hoki ki roto ki te reo o ngā autāia nei kātahi ka tino pai rawa atu. Koia anō tētahi pakanga nui, ko te tuhi i ngā kōrero kia whai i te wairua Māori, ko te rapu i te whakaaro Māori, ko te pēhi i te whakatakoto kupu o te reo Ingarihi. I pēnei ai nā te mea he mea nui ngā kōrero i tuhia ki te reo Ingarihi i te tuatahi, nō muri mai ka hurihia ki te reo Māori. Ka pēnei ana ka uaua te puta o tā te Māori whakatakoto i te kupu.

Ka kīia nei te kōrero a Rena Whaitiri i roto i ngā kohinga kōrero a Malcolm Mulholland mā (2006:86) ko te tuhinga Māori tētahi o ngā poutokomanawa i roto i te ao tuhi o Aotearoa. Ki tāna ko te reo tuhinga nei he ara kitenga mō tāua, mō te Māori.

### ***Ngā Motumotu o te Ahi***

Mehemea ko te tuhinga Māori tētahi poutokomanawa o te ao tuhi nei, ko te marae te poutokomanawa o te ao waha nei. I te wāhanga tuarua o tēnei tuhinga ka kī mai a Walker i roto i tā Patterson (1992:79) ko te marae te iho o te noho ā-Māori. Ki tā Ranginui Walker ko te marae te whakaruruhau mō te ao Māori (2004:187):

The bastions of cultural conservatism for the Maori were the kinship within the tribal polity, the marae and the institution of the tangi. Seasonal and migrants workers returned often to their kainga to be with kin in times of celebration or bereavement. Weddings, tangihanga, twenty-first birthdays and other community events were invariably held at tribal marae. The marae gave a modicum of stability and cultural continuity in the face of Pakeha dominance and assimilationist pressures.

Nō reira, kei ia marae tōna ake hapū hei tiaki, hei manaaki i a ia. Ko rātau te ahikā e pupuri ai tōna mauri. Anei te kōrero a Tīmoti Karetū mō te ahikā i roto i tā Rewi Poia (2005:56):

Perhaps in the more contemporary situation, the ahi ka concept can be sustained by one's meeting one's tribal obligations, that is, being seen at the more important rites of passage of the tribe. In this way one is seen to care because one's "face is seen", an extremely important aspect of being Maori. It is all that is necessary, one not need say anything. Not to be seen over a long period of time would be tantamount to ahi mātao, to the extinguished fire, and could be interpreted as an attitude of not caring.

I runga i ngā muru whenua i tineia te ahikāroa mō ngā hapū o Ngāti Awa, otirā mō ngā hapū katoa huri noa i Aotearoa. Hei whakaara ake anō i te mana o ngā hapū, o Ngāti Awa whānui i tukuna e mātau tō mātau tono ki te Taraipunara o Waitangi. I tū ai te hui raupatu tuatahi i te marae o Wairaka i te tau 1994.

### ***Mumura anō te Ahi***

Heoi, i te wā i kōhi ai te Rōpū Rangahau o Ngāti Awa (1999:16) i ngā kōrero hei tuarā mō tō mātau take raupatu e rua tekau mā rua ngā hapū o Ngāti Awa. Ko ō mātau ingoa ko Ngāti Hokopū kei Wairaka, ko Ngāti Wharepaia, ko Ngāti Hokopū kei Te Hokowhitu, ko Taiwhakaea, ko Te Patuwai, ko Ngāti Rangataua, ko Ngāi Tamapare, ko Ngāi Te Rangihouhiri, ko Ngāti Hikakino, ko Te Pahipoto, ko Ngā Maihi, ko Ngāi Tamaoki, ko Ngāi Tamawera, ko Te Warahoe, ko Ngāti Hāmua, ko Ngāti Tūariki, ko Te Pahipoto, ko Te Kahupake, ko Te Tāwera, ko Ngāti Awa-ki-Pōneke, ko Ngāti Awa-ki-Tāmaki, ko Ngāti Maumoana. I ngā tatauranga ā-motu mō te tau 1999 ko Ngāti Awa te iwi tuarua i te Moana a Toi mō te tokomaha o ana uri.

I te wā o ngā tūkinotanga i rangona ngā hara e te motu whānui. I te tau 1899 i takahia te mata o te whenua e Apirana Ngata mō tana kaupapa, arā, ko Te Kotahitanga (Walker 2001:86). Anei ōna whakaaro mō ngā whiunga o te Kāwanatanga:

Ngati Awa have suffered heavily from the punishment of the law. My heart grieved for the pain inflicted on them by the Government for the sins of the past that were mistakenly committed under persuasion by leaders from other places... The law did not examine and resolve the matter properly, but instead foisted the guilt of the few on the majority, all of whom had their lands confiscated by the Government.

Ko Sydney Moko Mead (1997:225) te māngai kōrero mō Te Āti Awa rāua ko Ngāti Mutunga i mua o te Taraipunara o Waitangi. I tū te hui i te tau 1994 i Waiwhetū.

Ngati Awa argue that their defeat by Te Arawa in 1864 at the battle of Te Kaokaoroa was not according to tikanga Maori because the force was paid for and led by Crown officials. Although defeated by a Maori force, Ngati Awa did not relinquish mana whenua... Ngati Awa lost the mana over most its land through raupatu. Because this raupatu was carried out by the Crown and not by another Maori group, however, it was not a valid raupatu in terms of Maori custom...

An iwi living under the ringa kaha of another can escape from the political and economic ties placed upon them. They can either fight their way out of the bond by defeating the victor and therefore restore their own mana, or they can have their mana restored to them, either by the victors or by an outside party. There are examples of both within the regions of Ngati Awa.

I taua wā ko Wira Gardiner te kaihautū mō Te Puni Kōkiri. Engari anō, koia me ana kaimahi ngā kaiwhakarite mō ngā tikanga me ngā whiringa kōrero e pā ana ki ngā hui raupatu. I whārikihia ana kōrero e pā ana ki a Ngāti Awa (1996:85):

Mead then essentially rehearsed the Ngati Awa claim against the Crown. He talked about the first offer made to Ngati Awa in 1983, which had been delivered by Ben Couch, then Minister of Police and Maori Affairs. I recall with absolute clarity the meeting at which Couch delivered his Government's offer. It was for \$250,000. This was to be full and final settlement of all Ngati Awa grievances. This offer was disdainfully rejected.

In 1986 Koro Wetere made another settlement offer. Ngati Awa asked for the Queen to apologise. This request was declined. However, the Government did agree to seek a pardon for the chiefs, return the Ngati Awa station and offer a sum of money for full and final settlement of all Ngati Awa grievances. Ngati Awa accepted parts of the offer as a down payment and rejected the full and final settlement clause.

... Mead told Graham that it was important for Ngati Awa's reclamation as a people who had for so long been deprived of their heritage that they receive appropriate compensation.

I te mutunga iho i whiwhia e Ngāti Awa whānui e whā tekau mā rua miriona taara hei whakautu i ngā hara o te Karauna (Ward, 1999:61). I whakahokia mai te mana o te iwi ā-pepa tonu, engari kāre i riro atu tō mātau ake mana ahakoa ā rātau pēhitanga.

***Hika i te Ahi***

Nō te mutunga iho o ngā pakanga whenua i mātaotao tō mātau ahi. I noho marara te hapū, otirā i noho ki waenganui o iwi kē, i tangata whenua mātau ki waenganui i a rātau. I pōhēhē mātau he uri taketake nō ērā hapū, nō ērā iwi. Nā te hokinga atu ki tō mātau tūrangawaewae i Whāriki te Toki i tau ai te manawapā, kua whakakāngia anōtia te ahi kia tāmou.

I te tau 1922 e rua tekau mā rua anake ngā uri nō Te Tāwera e mōhio ana ki tō mātau Tāweratanga. Ināianei e waru rau, whā tekau ngā uri o Te Rama Apakura. Ko mātau ngā uri o Ngāti Awa e pupuri nei i te mauri, otirā ko mātau ēnei e noho ana i Te Awa o te Atua hei ahikā mō ake tonu atu.

## TE WĀHANGA TUAWHITU ATUA KĀHU RAKIRAKI

*Atua kāhu rakiraki waiho te mate mō Ngapopoa  
E hua ana koe mō ngā parae ki Hauraki  
Kia maro huka atu koe  
Tua mai whiwhia Tangaroa wetea kia marama koe ki te riri whakatakariri  
Māu te ika i te ati e  
Koe tū mai rā Tutakaroa te uru te toa e*

I te wāhanga tuawhā i rongo ake i ngā kōrero mō tō mātau noho i ngā ākau o Te Awa o te Atua, ā, ko mātau ko ngā hapū o Ngāi Te Rangihouhiri, ko Ngāti Hikakino. I taua wā tonu ko te maunga i tāwharau ai mātau katoa ko Ōtitapu. I tōna wā ka pā mai te rongo ki a Rangihouhiri I kua hinga tana tama a Tūtengaehe, ā, ka whakapau atu tēnei kōrero hei poroporoaki, hei korowai mōna i tana rūpeketanga atu ki tua o te ārai. ‘Hāere rā e tama, mōu te tai pō, mōku te tai ata’. He kōrero rangatira tērā, otirā he kupu taurangi. I ana kōrero e kīia nei ‘Atua kāhu rakiraki’ ka whakahokia e Te Iritoa ngā mahara ki te kāhu kua hoki atu ki Te Waipūrenga o te Rongo o Awa, otirā ki te rangi teitei ake o ngā rangi katoa. He kupu taurangi anō ēnei e hāpai ake ana i te mana o tēnei kaihautū a Te Rama Apakura. I runga i te mātai ake ki ngā parae ki Hauraki, ka tangi aurere hoki a Ngāti Maru mō te matenga o tēnei ihorei.

Kua ōrite tana matenga ki tō te tupuna rā, ki a Irākewa. Mehemea ka hoki atu ngā mahara ki te mānutanga o te waka o *Mātaatua*, i tohua e Irākewa ngā wāhi e toru ki tana tama, ki a Toroa. E ai ki tā Ngāti Awa kōrero, i te matenga o Irākewa i hoki atu ki te wai, ā, ka huri hei tipua.<sup>8</sup> I kainga tōna kiko e te araara, nā reira, i runga i te kōrero e kī ana ‘He kai nā te wai, he kai nā te tipua’ kāre a Ngāti Awa e kai ana i te araara i ēnei rā tonu.

### ***Kāhu-pango***

Nā reira, e tangi kau tonu ana ngā pā harakeke o ēnei tūpuna. Kua hoki atu ki tō mātau tūrangawaewae ki te whai hāere, ki te whakatangata whenua i a mātau anō. Heoi, i tēnei wāhanga ka huri atu ki te pūtaketanga o tēnei tuhinga me te whakaaro ‘Mā te reo Māori tātau e whakaora, e whakapakari ai i tēnei Ao Hurihuri, he aha rānei? Hei whakatinana i te whakaaro, i huri atu ki te hapū me te urupounamu ‘He aha tēnei mea ko te Tāweratanga?’ I

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<sup>8</sup> He toka kei te awa o Ōhinemataroa hei maumaharatanga mō Irākewa, ā, kua tapaina ko Te Toka o Irākewa.

puta mai tētahi atu whakaaro nui mō te hapū hei whiriwhiri, me pēnei tana kōrero ‘He hua ki tō te reo Māori mō te hapū?’ Nō reira, hei whakautu i ēnei pātai, ka whākī ai te ahikā o Te Tāwera mā tōna ake reo, me kī, mā tōna Tāweratanga ka ora ai te hapū. Ka kī tō mātau kaihautū (06 Whiringa-ā-nuku 2009) ko te reo Māori te tāhuhu o te whare, ko ōna whakairo ko te haka, ko te waiata, ko te whakataukī, ā, ko ana momo katoa. Anō nei ōna whakaaro mō te reo i ana kōrero rautaki mō te whakaako i te reo (Te Whakangungu te Reo Rauriki o Ranginui me te Reo Reiuru o Papatuanuku, 04 Poutūterangi 2010):

Ko te reo tapu a ō tātau tīpuna i homai e ngā Atua ki ngā tīpuna, ki a tātau ngā uri o Ngāti Awa, tae atu ki ngā iwi me ngā hapū katoa o Aotearoa. Mā taua reo ka whakaatungia te hinengaro, te wairua me te Mana Atua ki a tātau te ira tangata. He ihi tō te reo, he wairua tō te reo, he mana tō te reo, he mauri anō tō te reo... mā te reo a ō tātau tīpuna ka manaakitia te tangata. Ko taua reo anō ka kanga i te tangata. Mā te reo ka piki te tangata ki ngā taumata whakahirahira, ko taua reo anō ka heke te tangata ki te pito kukume tonu o Whiro te tipua, te manatu. Nō reira, ko te reo tapu he tohu mana nō te tangata, he mana tūturu nō Te Atua, nō ngā tīpuna, he taonga tuku iho nō rātau mā, e kore e ngaro, he kakano i ruia mai i Rangiātea.

Ko te reo te waka hei kawē i ngā whakaaro, i ngā tikanga, i ngā hiahia, i ngā tumanako, nawe, korero tuku iho, ruruku, wawata, mātauranga me ērā atu mea o te tangata. E kī ana te kōrero, kāore te mana o te iwi, o te hapū rānei mehemea ka ngaro te reo.

Nō reira, ka hāngai ana kōrero ki ngā whakaaro o Timoti Karetū (1992 :28) i a ia e kōrero ana mō te korero ā-waha. I ngā wā o mua he reo ā-waha tō tātau reo, he reo tuku iho. Koia te reo o te haka, o te waiata, o te tauparapara, o te karanga, o te poroporoaki, o te paki waitara, o te whakapapa, o te whakatauki me te pepeha.

Kei te hapū ētahi atu whakaaro kua puta i ngā uiuitanga, me kī, i ngā kōrero ā-waha. I whārikihia ētahi o ngā kōrero i roto i ngā wānanga ā-hapū, inā hoki, i ngā hui ā-marae. Nō reira, i tū ake ngā wānanga mai i te tau 2004 tae noa mai ki te tau 2007, engari ka hoki mātau ki te marae i ngā wā katoa hui ai, kaupapa ai, manaaki ai. Hei āwhina, hei tautoko hoki i ngā kōrero ā te hapū kua huri atu ki ngā kōrero a Ngāti Awa whānui nōtemea ko mātau katoa e whai oranga mō te iwi whānui i runga i te kōrero e kī ana ‘Ko Ngāti Awa tē toki tangatanga i te rā’. Hei tirohanga anō kua huri atu ki ngā kōrero rautaki o Te Puni Kōkiri, o Te Taura Whiri i te Reo hoki. Kei ētahi atu iwi ō rātau whakaaro hei tirohanga whakamua mō rātau ake. Engari anō, ka noho ō rātau whakaaro hei tauira mō tātau katoa. Nō reira, he maha ngā

kōrero, he maha ngā tauira e hāngai pū ana ki te reo Māori me tōna oranga i tēnei Ao Hurihuri.

I tērā wāhanga i kōrerohia e Tīmoti Karetū i roto i tā Rewi Poia (2005:56) tēnei mea ko te ahikā. Ki ōna whakaaro ko te ahikā, ko te pupuri i te mauri o te hapū, otirā ko te kitenga ā-kanohi, ā-tinana o te tangata, o te hapū hoki, ia rā i te marae, i te hapori hoki. Mehemea kāre e kitea atu, kua mātao te ahi, kua tineia. Kei Te Taura Whiri i te Reo Māori tō rātau whakamārama mō te ahikāroa (2008:4) e kī ana ‘Te mana whenua o te whānau, o te hapū, o te iwi, he mana i takea mai i te pūmau, i te tūturu o te noho ki tētahi whenua, kāre i turakina taua mana e tētahi atu’. E ai kī tō mātau hapū, ko te kawa me ōna tikanga ngā kaikawe i te mauri me te wairua o ngā tūpuna (Wānanga, 26 Whiringa-ā-nuku 2007). Ka purihia i runga i te marae. Heoi, nā te kawa ka puta mai te ahikā. Ko te tikanga o te kawa ko ‘Te ahikāroa e pupuri nei i te mauri o ngā tūpuna o tērā wā’. Heoi, mā te ahikāroa te kawa o te marae e pupuri, e whakatinana ahakoa te aha. Mehemea kāre he kawa o te marae, ka kīia nei e te hapū kāre tōna mauri, inā hoki kāre tōna wairua.

E 22 anake ngā uri a Te Rama Apakura e pupuri ana i tōna mauri i te tau 1922. Nā rātau te mana o te hapū i pupuri. Taka iho ki te tau 1998 e 222 ngā uri. Engari, kāre he tūrangawaewae tō mātau, i noho matarehu i waenganui i a Ngāti Rangitihi rāua ko Tūwharetoa. I mātao tō mātau ahikā, ā, nā te kore oranga i whakaarohia e te whānau o taua wā kia whakatūria te marae o Iramoko ki Whāriki te Toki hei tūrangawaewae, hei pou herenga mō mātau anō.

### ***Kāhu-maepa***

I te tau 1996 i whakarauika mai ngā uri katoa o Ngāti Awa ki te marae o Puawairua. I reira i whakamana ai a Ngāti Awa whānui kia tū te marae o Iramoko ki Matata. Ka noho tēnei hapū hei kanohi mō Ngāti Awa ki Te Awa o te Atua. Nā Te Hau o te Rangi Tutua i tapa te marae ki tōna ingoa. Nā Hirini Moko Mead i akiaki mai kia hokona tētahi whare kua tū, otirā he whare kua oti kē, ehara i te whare hou. Nō reira, mai i taua wā ki te tau 1999 i whakapau kaha te hapū kia tutuki pai ai ō mātau wawata, inā hoki, ko te wawata o te iwi tēnei. I runga i te whakaaro kotahi, i runga hoki i te mahi tahi kua ea, otirā kua tau. I te tau 2001 i waihanga kōrero hei rautaki, hei huarahi mō te hapū. Koia tā mātau kitenga ‘Ko Te Umuhika te toi, ngā rau matatiki, ko Te Tāwera toropuke rangatira’. I tō mātau pepeha ‘Ko Ōtere te urupā tawhito, ko Te Umuhika tōna toropuke’.

I runga i te karanga a ngā tūpuna i tākina atu te karakia kia whakatūwheratia ai te marae o Iramoko ki Manawahē i te tau 2003. Anei ngā whakaaro o tō mātau pou pou reo ruariki mō te hokinga atu ki Whāriki te Toki (Uiuitanga, 15 Pipiri, 2007):

If we look at the name of our marae, Iramoko, the strengths are already there through the power of our ancestors. Ira – Ira Atua, Ira Tangata. Moko – the blueprint. There has been a process of suffering; we had to go through that.

Tohu were given before the re-establishment of Ngāti Awa's mana back into our rohe. Such examples are the return of Te Rama Apakura's taiaha back to the hapū, the return of the waka, Whiritorori, back to Iramoko. That was very significant. Other examples include the tribal battles that have taken place, taking back possession of Te Kōhika... Te Arawa had exclusivity over the Pōkerekere Block but we are now the trustees. Ōtongo Poto, Whakapau Kōrero and Ōtitapu have been returned back to Ngāti Awa.

When we established the marae we transported the wharenui from Awanuiārangi. The kohu came over Matatā as the whale came through. That was seen as a sign of acceptance.

Nā te hokinga atu ki tō mātau tūrangawaewae i whai kaha mātau ki te tiro whakamua me te hanga rautaki ā-pepa hei whakapakari i te reo me ngā tikanga, otirā ko tō mātau Tāweratanga. I ngā kōrero rautaki, ka kī mai te hapū ko te reo Māori te iho e ārahi ai i a mātau. Nō reira, ki a mātau he hua tō te reo Māori, otirā tō te reo rangatira me ōna āhuatanga katoa. Anei tō mātau iho matua (Kohitanea 2001), me kī, ko 'Te Ara Poutama o Tāwhaki' e kōkiri nei i te hapū i roto i tā mātau hīkoi:

To achieve excellence in all things for Te Tawera by implementation of the Treaty of Waitangi principles of:

- Equal partnership
- Active promotion
- Active participation
- Active protection for generations to come
- Equity and cooperation

And Tangata Whenua Realities:

- Mana Atua
- Mana Tupuna
- Mana Whenua
- Mana Tangata

Nō reira, ka kitea ngā pou e ārahi tonu ai mātau, ka noho hoki ēnei pou hei tūāpapa mō tēnei kaupapa rangahau i raro o te ingoa Ko Ngā Pou Mana o Io.

Anei ētahi o ngā whāinga e noho tonu ana hei tūāpapa mō te hapū:

- To encourage and develop values and Maori traditions
- To encourage, foster, teach, learn and develop the Maori language, traditions, the land and its physical and spiritual aspects, traditional and spiritual beliefs of the world, and instill self esteem in being a Maori New Zealander
- To maintain our historical heritage, traditions and language and to strengthen our identity

Ahakoia i tuhia ngā kōrero rautaki i roto i te reo Pākehā, ka rangona tonutia te wairua o te reo Māori me ōna āhuatanga katoa, arā, ko te whakapapa tērā, ko ngā hītori tērā, ko ngā waiata o te hau kāinga tērā, arā noa atu. Ka kī mai tō mātau kaihautū ko te reo te iho o ngā whakaaro katoa, kātahi ka hāngai pū ēnei whakaaro ki te kōrero e kī ana ‘Toi te kupu, toi te mana, toi te whenua’. Ka hāngai hoki ki ngā whakaaro o Rangiāniwaniwa Rangihau (1997) e kī ana ‘Kotahi tonu te taonga i kotahi ai i ō rātau whakaaro katoa, arā, ko tō rātau reo tapu, tūāuriuri, whāioio’.

### ***He manu ahau, he pī ka rere***

Nō reira, ka huri ki te hapū, mehemea kei te pērā tonu te whakaaro, kei te rite tonu ki ngā whakaaro o Rangiāniwaniwa Rangihau, otirā ki ngā kōrero nā mātau i waihanga i tā mātau kōrero rautaki. Mai rā anō ko tētahi o ngā kaupapa nunui ake ko te mōhio ki tō mātau Tāweratanga. Anei ngā whakaaro o tētahi o ngā uri mō tōna Tāweratanga (Uiuitanga, 23 Huitanguru 2010):

It’s about where I’m going to lay, it’s my main hapū. I have other affiliations but Te Tāwera is my principal hapū. I took my mother and father there for a reason, I wanted to belong there. There’s a sense of belonging there; it’s a beautiful place.

E ai ki tētahi atu (Uiuitanga, 24 Huitanguru 2010) ko tōna Tāweratanga ko tana hononga ki te whenua, ki tōna awa, ki tōna marae, otirā ki āna tikanga. Ki tētahi atu, kāre i tua atu o tōna hapūtanga. Me pēnei te kōrero (Uiuitanga, 22 Whiringa-ā-rangi 2009):

Ki ahau nei ko Te Tāweratanga, me kī, ko te hapūtanga te hononga tūturu ki tēnei ao, ki ōku tūpuna tuku iho, ā, tuku iho. Kāre i tua atu o tērā. Kāre koe e tāea te tū ake i tētahi atu marae mehemea ehara nōu ake. Nō reira, ko te tuatahi ko te hononga ki te whenua, ko te whenua te orange o te tangata. Nōu te whenua, nōu te whare.

Nō reira, he ōrite te whakaaro o ēnei uri ki tā te kōrero a Walker i roto i tā Patterson (1992:79) e mea ana ko te marae te toi nuku, otirā koia hoki te toi rangi. Mehemea ka hāngai te titiro ki te pā harakeke, ko te marae te rito o tēnei mea ko te hapūtanga, otirā ko te Māoritanga. Koia i whakatūria te marae o Iramoko ki Whāriki te Toki i runga i tana kōrero e kī ana ‘Whāriki te Toki he umauma tangata, he umauma rākau a Iratūmoana’. Nā te tupuna rā, nā Iratūmoana i tapa te whenua ki tōna ingoa, nō reira kua hoki ā-tinana ki te kōhanga.

Mai i taua wā kua huri mai te hapū ki a mātau anō me tā mātau pupuri i tō mātau Tāweratanga. Anei ngā whakaaro o tō mātau kaihautū mō te kōkiri whakamua (Uiuitanga, 15 Pipiri, 2007):

The focus is to strengthen what we’ve got now. We have a very strong skill base. We have leaders for the back and front; men and women. We need to have the right people in the right place to enable these things to take place. The strengths are already there. We need to refocus, re-establish our history and knowledge. Re-establish what it is to be Te Tāwera, our Ngāti Awatanga, our Mātauatanga. We need to re-establish our ties to our other waka and tribes.

We have got a high profile for a young hapū. The families are regrouping and we all have our own responsibilities in terms of what we’re doing. It has taken eight generations from Te Rama Apakura to get to where we are now. Seventeen years ago we were an unrecognisable hapū. The families were supposed to return; the descendants have come back. All the pou whakairo were put together to bring the hapū back together. Te Paetata reminds us of our dreams and aspirations. It’s our responsibility in terms of what we’re doing to fulfil those aspirations.

Nō reira, e whakaae ana tō mātau pou maioha (Kōrero ā-waha, 17 Huitanguru 2010) me ōna whakaaro mō te hononga o te hapū ki a ia anō, otirā ki te iwi whānui. Ki a ia, ko te whakapapa te iho o tāua te tangata, mā te whakapapa ka tū pakari ai te tangata i runga i tōna hapūtanga, i tōna iwitanga. Engari anō, mā te reo e kawea ai te mauri me te hōhonutanga o te whakapapa.

Anei ngā whakaaro o ētahi o mātau mō te reo me tā mātau pupuri i tōna mauri (Uiuitanga, 23 Huitanguru 2010):

There should be no English spoken, it's about protocols. If visitors don't understand what's going on, they should find out for themselves. The only thing that is sacred to Māori is the marae and its language, it's all we own as Māori and it doesn't belong to someone else. Being Māori is a gift and colonisation can't take that away. We shouldn't allow that. If I can't understand I need to go and learn... I want to do a bridging course where you do everything like computing. Part of the course is Te Reo Māori and then you can decide what you really want to do.

Ehara ko ia anake e whakaaro ana mō tōna ake reo. He roa ake te wā kua whāia e te hapū te huarahi pai mō te ako i te reo me ōna āhuetanga katoa. Nō reira, hei whakapiki ake i tō mātau Tāweratanga i tīmatahia anōtia ngā wānanga ki tō mātau marae i te tau 2004. Ko te kaupapa ko te whakapakari i ngā uri i hoki mai ki tō mātau tūrangawaewae i tērā wā. I puta mai ngā kōrero katoa i roto i te reo Māori, ka whakarongo atu anō hoki ki te reo ā-waha, ki te reo o ngā tūpuna. Ka rere ngā whakapapa o ia tangata i reira mai i Te Kore, otirā mai i a Io Matua Kore heke mai ki a ia, ki tōna whānau, ki te hapū. Anei te kōrero a tētahi o ngā uri mō te pai o ngā wānanga, otirā mō te noho ā-hapū (Uiuitanga, 29 Hongongoi 2006):

We need to have regular get togethers; not just wānanga – get together to clean up the marae. It's about building relationships; keep in contact with whānau; go out as a hapū. We start missing the hapū; don't want to commit to other things in case we miss out on wānanga etc back home at the marae... I feel whakamā about not knowing; spoken to in the reo, why should Uncle have to compensate by speaking in English. This is part of my personal growth, I am ready for it. I cry because I do not know and understand te reo, I have thrown away my koroua and kuia through not having te reo. I feel it's time; we as a family are stepping forward and embracing our Māoritanga.

Ehara ko ia anake tērā e whakaaro ana mō tōna ake reo me te huarahi hei whai māna anō. Anei te kōrero a tētahi atu o ngā uri (Uiuitanga, 29 Mahuru 2006) mō te whanaketanga o te reo Māori i roto i ngā wānanga. Mā te hokitanga atu ki tōna marae ka whakapakari ai te tangata:

He kaupapa ātaahua ko te ako i te reo, mā rātau e hiahia... ka hoki atu ērā tāngata ki ia wānanga, ki ia wānanga. Kei reira, kei te marae me ngā wānanga te mauri me te kaha o ērā tāngata. Ka kitea ō rātau hiahia ki te ako i te reo, mā rātau e whai huarahi pai mā rātau anō. Koirā te hua o ngā momo hui pērā i ngā wānanga.

Ka kīia nei e tēnei o ngā uri me hoki atu ki te mārae, wānanga ai i ngā wā katoa, kei reira te reo ake o Te Tāwera e rere ana. I te wā ka puta te reo, ka rangona te wairua o ngā tūpuna. Engari, ehara ko te whai i te reo i te huarahi māmā. I tētahi o ngā wānanga (Whiringa-ā-nuku 2006) i puta mai te kōrero akiaki me hāere tonu ngā mahi o ngā wānanga ki te kāinga. Akona

ngā waiata me ngā whakapapa. Mehemea ka whāngaihia atu te reo i te kāinga, ka noho ko te reo rangatira he reo e kaha ana te kōrerotia i ngā kāinga, otirā i ngā wāhi katoa. Ki tētahi atu ehara ko te noho ā-wānanga noa iho tērā e whāngai ana i te tangata ki tōna ake reo. (Kōrero ā-waha, Hui ā-marae, 15 Whiringa-ā-rangi 2009):

It is about individual commitment; the wānanga is fine however it may not fit lifestyle commitments; you need your own style of learning that you're comfortable with. Attending tangihanga and wānanga, learning waiata koroua is a way of learning but you need to plan within yourself. Te Reo online courses start through Awanuiārangi in 2010. The hapū has held wānanga and there have been degrees of participation. Participation has been quite limited; whānau have not made commitments for various reasons.

E whakaae ana tō mātau kaitiaki (Kōrero ā-waha, Hui ā-marae, 15 Whiringa-ā-rangi 2009), ā, ko ia tērā e pupuri ana i te mauri o te marae i runga i te kōrero e kī ana 'Ko te amorangi ki mua, ko te hāpai ō ki muri', nō reira, ki a ia, he hua kei ngā wānanga, engari me hāere tonu i runga i te ngākau nui mō te kaupapa. Hei whakarāpopoto i ngā whakaaro katoa, i hoki atu tō mātau amorangi ki tō mātau kōrero rautaki, kātahi, mā te katoa o te hapū e tutuki, kia puāwai. (Kōrero ā-waha, Hui ā-marae, 15 Whiringa-ā-rangi 2009):

We need to explore further. Whatever strategy we decide upon, we need to fully support the intention of that strategy; however we need the resources to fully support. As a hapū we've run wānanga programmes for the last 20 years. We need to explore, both individual and as a hapū what else we can do to be sustainable. We need to find a balance in terms of future strategies.

Ahako te rerekē o ngā whakaaro mō te hua o ngā wānanga ka kī tonu mātau ko te reo te oranga. Mehemea kāre he reo Māori, kāre te hapū e ora ana, ā, ka hinga mātau. Anei ngā whakaaro o tētahi kua tīmata ki te rapu i te reo. I kuraina ki te Kōhanga Reo me te Kura reo rua, nō reira kua ngākau nui ia ki te reo Māori me te hononga i waenganui i te hapū me tōna ake reo (Uiuitanga, 24 Huitanguru 2009):

Yes, it's having an understanding of what our ancestors had to go through, like all the land confiscations and everything. That history is really important and we all need to know and understand what happened. Knowing Māori has given me an advantage, I can comprehend what's going on and why things are the way they are. I can understand the different connections, the whakapapa within the hapū itself.

Ki a ia tonu ko te hoki atu ki te kāinga, ahako te aha, te huarahi hei pupuri i tō mātau ake reo nōtema ko te reo te oranga o te hapū (Uiuitanga, 24 Huitanguru 2009):

Yes, because without Te Reo Māori there is no hapū. We need Te Reo Māori to grow and develop as people, as Māori. We need to come home more; our ahikā's not very big so coming home is really important. It's hard to sustain something when we're not consistent. We need to come home to hui, working on the marae, coming to wānanga. It's all those things; we all need to be responsible for looking after our marae, that's our tupuna.

Anei tētahi atu e whakaaro ana mō tana whai hāere i te reo (Uiuitanga, 22 Whiringa-ā-rangi 2009):

Kei te ako tonu i te reo. I kuraina ki te kāinga, ki Te Kura o Rangiaohia i raro i te maru o Te Ātārangi. I te wā ka akongia te reo, ka hotuhotu te manawa, ka tangi te ngākau nōtemea, ehara ko te ako i te reo anake. Kei te ako ki ahau anō. He huarahi taumaha, engari ka mōhio ki a koe anō, ki ōu tūpuna, ki ōu whakapapa. Ko te whakapapa, ā, ko koe anō tērā. Ka tū ake koe ki te kōrero i runga i te tika nōtemea ko te reo Māori te huarahi ki te ao tawhito.

Kāre mātau katoa e matatau ana ki te reo rangatira. Anei te kōrero a tētahi me tana kōingo mō tōna ake reo (Uiuitanga, 23 Huitanguru 2010):

It's sad not knowing although I'm making an effort. When I'm in the marae situation and Pouroto is explaining whakapapa, if you don't understand you lose the essence of what's being said. Sometimes I sit there and cry because I can't understand. There's a sense of pride when my children stand and speak fluently, it's awesome knowing my children and mokopuna are learning. For years colonisation has been an excuse but now there are heaps of opportunities. Since I've started learning I can understand a bit more, I just knew 'Kia ora' and 'Hāere'... very basic. We got strapped at school but that's long gone. There are heaps of opportunities.

Engari, ahakoa ngā piki me ngā heke ka hāere tonu te ahikā ki te whakahihiko, ki te pupuri i te ahi kōmau. E ai ki tō mātau poupou maioha (Uiuitanga, 12 Pipiri 2007) ko te reo te pūtake o te huarahi ā-hapū, otirā ā-tangata:

We're on a journey and it's about the wellness of Te Tāwera hapū. The journey started a long time ago. It started with our tipuna; from the Ao Tawhito. There is a fragmentation of that now; but from there it created another journey... You need to have passion and commitment – in terms of strengthening our foundation. The reo strategy is a key priority, it's an essential part, it's who we are. There are constant challenges, there are benefits and risks.

Currently inside of our hapū there is a strong loyalty and trust, we share the same vision and our mokopuna are coming through to share the same vision. We all have a role and people know what our roles are. We are all there to maintain a safe and sound place for all of us. Our whakapapa – we're in tune with it. We've

created a learning place and we've woven the whole vision together. It's having the ability to create the results that you want.

Nō reira, ka rangona ko te reo me ōna tikanga te aho taketake o tā mātau tū hei hapū. Anei ngā whakaaro o tō mātau poupou maioha mō te huarahi hei whakapakari i a mātau (Kōrero ā-waha, Hui ā-marae, 15 Whiringa-ā-rangi 2009):

It's up to each individual, it's up to each whānau to discuss amongst themselves; the hapū can only do what we do. You need to go ahead and learn. Awanuiārangi have lots of classes on offer every year. Te Awa Tūāpapa is being run this year and will continue next year. It's about how a person feels about those things.

Hei whakaaro anō ka kī mai tō mātau kaihautū ko te whanaungatanga, ko te whakaaro tahi, otirā ko te mahi tahi ērā e whakapakari, e whakangungu ai i a mātau (Kōrero ā-waha, Hui ā-marae, 15 Whiringa-ā-rangi 2009):

Relationships are key to the survival of our hapū; we need important relationships; we need leaders and pillars of whānau to bring our uri back. Iramoko Marae needs our leaders, that's the purpose of what we're trying to achieve; we need to celebrate the positive contributions; build the unity of our hapū. Mā te huruhuru te hapū ka rere; mā te huruhuru te tangata ka ora. We need to rebuild our identity as Te Tāwera, as part of Ngāti Awa, as Mātaatua and also at a global level. That identity is being reinforced overseas. They are following our examples in terms of reclaiming their identity... Te Tāwera needs to look at the future in terms of its sustainability; in reality it's looking at what we leave behind as a legacy. Our future is in our kaikōrero, kaikaranga, kaiwaiata and ringawera. Ngāti Awa is moving forward, we need to move together. We as Te Tāwera need to think about where to as a hapū. We need to focus on our relationships, our cultural development and economic stability.

Nō reira, kei te tiro whakamua te hapū. Ko te mahi ināianei ko te whakatinana i te whakaaro. I ana kōrero mō te reo Māori me te noho ā-Māori, me kī, mō te tuakiri o te tangata, i mea mai a Hirini Moko Mead (1997:79) ka mōhio te nuinga o ngā kaiako i Aotearoa kei te mate hāere te reo. Kua rangona tana matenga, he pērā tana mate ki tā te ngaro o te moa. Ia tau, ka mate hāere ngā mōrehu, arā, ko ngā kuia me ngā koroua nuku atu i te ono tekau tau te pakeke. Kei ērā mōrehu te tohungatanga o te reo, engari, ki tā Hirini kare te reanga o muri e matatau ana ki te reo. Anō nei, kei te kawea e te reanga hou ngā tūnga o ngā pākeke i runga o te pae tapu. Ko te reanga hou e kawea ana i ngā tūranga o te kaikōrero, o te kaikarakia me te kaikaranga i runga i ō tātau marae maha.

I te wā ka rangona ngā kōrero a Hirini ka huri mai mātau o te iwi ki a mātau anō. I te tau 2002 i tiro ake a Ngāti Awa whānui ki te oranga o tōna reo me ōna ake tikanga. Nā te Puna

Rangahau o Ngāti Awa i kohi ngā kōrero katoa e pā ana ki te iwi me ngā hapū o Ngāti Awa. Ko te pūtaketanga o te kohinga kōrero ko te tiro ake ki te ora o ngā tikanga o Ngāti Awa. Tuarua, ko ngā hapū me ā mātau kōkiritanga ki mua. Tuatoru, ko ngā tāngata e kawea ana i te whaikōrero, i ngā waiata me ērā atu āhuatanga i runga i ngā marae (Ngāti Awa Research & Archives Tikanga Research Report 4: July 2002).

E ai ki ērā rangahau i taua wā tonu tokorima anake ngā kaikaranga o Te Tāwera. Tokorua ana kaikarakia, tokotoru ana kaikōrero, tokowaru ngā kaiwaiata. Ko ēnei ngā tāngata e pupuri ana i te mauri o ērā tūmomo āhua me ngā tāngata hoki e ako tonu ana i ērā mahi. I runga i ēnei kōrero, he tika te kōrero e kī ana ‘He tangata akona ki te whare, tū ana ki te marae, tau ana’. Engari ko te nuinga o ngā uri e manaaki ana i ērā tūnga, ko ngā tāngata kei te ako tonu. Nō reira, kotahi anake te kaikaranga, kotahi anake te kaikarakia, tokorua ngā kaikōrero, tokorima ngā kaiwaiata o te hapū i tērā wā. Anei ngā kitenga a te rōpu rangahau:

**Te Mahere Tuatoru: Ko ngā kitenga a te rōpu Rangahau i te tau 2002 mō Te Tāwera**

|                                      | Kaikaranga | Kaikarakia | Kaikōrero | Kaiwaiata |
|--------------------------------------|------------|------------|-----------|-----------|
| Ngā tāngata e kawea ana i tērā tūnga | 1          | 1          | 2         | 5         |
| Ngā tāngata kei te ako tonu          | 4          | 1          | 1         | 3         |

I ngā kōrero i puta mai mō te katoa o te iwi, ko te nuinga o ngā pou o ngā marae he kaumātua. Ko rātau ērā e kawea ana i ngā tūnga katoa. Nā reira, i ētahi wā ko te tangata kotahi te kaikōrero, te kaikarakia me te kaiwaiata hoki mō tōna marae. I runga i te katoa o ngā marae, tokoiti ngā kaikaranga me ngā kaikōrero. He pai ake te ora o ngā waiata engari, i te mutunga iho, i mōhio ai te iwi kua mimiti hāere ngā tikanga, me kī, ko te reo o Ngāti Awa.

I tērā tau i kohia anōtia ngā tauranga mō te katoa o te iwi (Te Pou Arotakenga o nga Tikanga me Te Reo Māori o Ngāti Awa: 2009). Anei ngā kitenga o te kairangahau mō Te Tāwera:

**Te Mahere Tuawhā: Ko ngā kitenga a te rōpu rangahau i te tau 2009 mō Te Tāwera**

|                                        | Kaikaranga | Kaikarakia | Kaikōrero | Kaiwaiata |
|----------------------------------------|------------|------------|-----------|-----------|
| <b>Ngā uri e kawē ana i tērā tūnga</b> |            |            |           |           |
| <b>2002</b>                            | 1          | 1          | 2         | 5         |
| <b>2009</b>                            | 1          | 1          | 1         | 3         |
| <b>-/+</b>                             | 0          | 0          | -1        | -2        |
|                                        | Kaikaranga | Kaikarakia | Kaikōrero | Kaiwaiata |
| <b>Ngā uri kei te ako tonu</b>         |            |            |           |           |
| <b>2002</b>                            | 4          | 1          | 1         | 3         |
| <b>2009</b>                            | 6          | 0          | 6         | 0         |
| <b>-/+</b>                             | +2         | -1         | +5        | -3        |

Ka kitea atu kua heke iho te tokomaha o ngā kaikōrero me ngā kaiwaiata, ā, kāre anō kia piki ake te tokomaha o ngā kaikarakia me ngā kaikaranga. Ahakoa ka ara mai te reanga hou kia tū hei kaikaranga, hei kaikōrero hoki, ka noho mokemoke ngā tūranga o te kaikarakia me te kaiwaiata. Ka ahatia tō mātau marae mehemea kāre ngā uri e hoki mai ki tōna tūrangawaewae?

Ki tā te rārangi ingoa o te Rūnanga o Ngāti Awa e 837 ngā uri o Te Tāwera ināianei. Engari, kāre mātau katoa e noho nei ki te kāinga. Kua marara mātau ki ngā tai e whā o tēnei Ao Hurihuri. Kāre e wātea ana ngā uri ki te hoki atu ki te marae ia rā, ia wiki, otirā ia marama.

Ahakoa ka kīia nei e ngā tatauranga o te iwi e 837 ngā uri o Te Tāwera, tae atu ki te rua ōrau anake e hoki ana ki tō mātau marae i ngā wā katoa. Koia te āhua o te noho i tēnei ao. I ngā tatauranga mō ngā mea e matatau ana ki te reo Māori ka kīia nei e Te Tāwera, tokoono mātau e mātua mōhio ki tō tātau reo. Nā reira, tokoono mātau o ngā tāngata 837 e mōhio ana ki te reo. Tērā pea, ka mōhio ētahi atu, engari kāre rātau e hoki ana ki te kāinga. Ko te mea nui ka mōhio rātau nō hea rātau. I roto i ngā kohinga tatauranga o te iwi, ehara ko Te Tāwera anake e noho pēnei ana. Kua kitea atu kua mimiti hāere te tokomaha o ngā uri o Ngāti Awa e ako

ana i ērā momo āhua. Engari, kua piki ake te tokomaha o ngā uri e manaaki ana i ō mātau pae tapu ināiane.

E ai ki a Tīmoti Kāretu (1992:28) nō te ao tawhito te reo ā-waha. Nā te whakarongo ka akongia ngā kōrero pērā i te waiata, i te haka, i te karanga, i te whakapapa, i te paki waitara me ērā atu momo kōrero katoa. He taonga whakaheke ērā kōrero.

Ka kī mai a Munz i roto i tā Archie (1995:95) kāre te reo Māori e ora i ngā rā e heke mai. He pērā tana mate ki tā te reo tawhito o Kiriki. Kei te huri hāere ngā reo katoa, koia te āhua o ngā reo katoa o te ao. Mehemea ka kōrero te katoa i te reo o Ingarahi ka huri tērā reo. I kī mai a Nancy Dorian (1999:26) e rua rau ngā whenua i tēnei ao, engari nuku atu i te rima mano ngā reo. Ka kōrerohia te nuinga o ngā reo i te whenua ehara nō rātau ake. Kua tāmia e iwi kē me tōna ake reo.

Kua kōrerohia te pēhitanga o te reo Māori me ō tātau ake kawa, ā tātau ake tikanga. Hei huritanga atu ki te Ao Marama, koia i whakatū wānanga ki te kāinga. I tētahi atu wānanga ā-hapū (Huitanguru 2006) i kōrero ngātahi mātau katoa mō ngā rā e heke mai nei. He aha ō mātau whakaaro mō te oranga o te hapū i ngā rā e tata nei, otirā i ngā rā e tawhiti rawa? Ki tā mātau titiro mō taua wā tonu i hāngai te nuinga o ngā whakaaro ki te marae me te whakatū whare hou, nō reira, kua tutuki ērā mahi katoa. Heoi, hei whakaaro mō ngā rā e tawhiti nei i hāngai ngātahi ngā whakaaro ki te pakaritanga o te reo me ngā mahi a Rēhua, otirā ngā mahi a te whare pora. Nō reira, i tētahi o ngā wānanga ā-hapū i kōrero mai te kaihautū o te Puna Rangahau o Ngāti Awa mō te mimititanga, mō te ngarotanga o te reo (Wānanga, 06 Whiringa-ā-rangi 2004):

The purpose of the Ngāti Awa Reo Strategy is to ensure the survival of the reo. We need to increase the cultural capacity of Ngāti Awa and ensure the numbers of those who speak. 27% of people know how to speak Māori; the majority of those speakers are Tūhoe. Numbers are diminishing on our pae tapu... There have been huge impacts on Ngāti Awa tikanga through colonisation. For instance, women wearing black is an influence from Queen Victoria. We cannot carry on our tikanga without 'te reo'. We need to create a status and an attitude that it's cool to speak Māori. Kōrerohia te Reo Māori i te kāinga.

I ngā uiuitanga mō te kohinga whakaaro o te iwi (Tikanga Research Report 4: July 2002) i puta mai te pātai 'He aha koe i kore ai e hoki atu ki tōu marae?' Hei whakautu i te pātai, hei wawata hoki mō ngā rā e heke mai nei, i puta mai ēnei hua:

- Me whakatū wānanga mō ngā hapū, otirā mō ngā whānau
- Me mahi tahi ngā marae
- Me tā kōrero e pā ana ki ngā tikanga, ki te whai pūtea me te whakatū wānanga ki runga marae.

I aua hui i reira a Te Tāwera e whakaputa ana i ō mātau whakaaro, kei te whakatinana tonu i ngā wawata i whārikihia i tērā wā. Hei orange, hei huarahi anō i huri atu ki ngā kura nōtemea ko ā tātau mokopuna ngā rangatira mō āpōpō. Anei ngā whakaaro i puta mai i tērā wā tonu:

- Ko te kura tērā e whāngai ana i ngā uri o ngā hapū, otirā i ngā uri o Ngāti Awa whānui. Nō reira, me whakaū te marautanga, me kī, ngā tikanga o Ngāti Awa ki roto i ōna kura katoa.
- Mehemea ka akongia ngā kawa me ngā tikanga o te marae ki roto i te marautanga o ngā kura ka māmā te huarahi mō ngā whakatipuranga katoa. Nō reira, me ako te reo, ko ngā kawa me ngā tikanga.

I kī mai mātau ko te huarahi tika ko te whakaū i te marautanga, me kī, ko ngā tikanga o Ngāti Awa, ki roto i ngā momo kura pēnei i te Kōhanga Reo, i te kura tuatahi me te kura tuarua. Kua whakaarohia hoki e Te Hiku o te Ika (2006) tēnei kaupapa nunui ake, nō reira, ko ētahi o ngā mahi whakatutuki ko te titiro ki ō rātau kura me ā rātau kōhungahunga:

- Undertake a stocktake of current programmes and opportunities within schools and in the early childhood sector
- Identify schools and communities where te reo programmes are inadequate
- Identify schools and communities where te reo Maori programmes are successful
- Develop a document with iwi and communities aimed at educating Boards of Trustees and Principals and lobbying them to improve access to te reo Maori
- Set and monitor te reo Maori curriculum achievement goals for schools

Kua hāngai pū tā rātau titiro ki ngā hiahia o Ngāti Awa, heoi, ka hāngai ngā whakaaro katoa ki te reo me tōna orange i roto i ngā momo kura katoa. Kua huri atu ki ngā kaitiaki o ngā kura me te akiaki i a rātau, nōtemea mā rātau e pīkau, e hāpai ngā hiahia o te hāpori. I te tirohanga anō ki te orange o te iwi, kua tukuna te whakaaro o te kairangahau kia waihanga a Ngāti Awa i tana rautaki mahi mō ōna kura katoa, kia kotahi ai te whakaaro, kia kotahi ai te

kōrero i roto i ōna kura katoa (Te Pou Arotakenga o nga Tikanga me Te Reo Māori o Ngāti Awa: 2009). Ko te tūmanako ka tū kaha, ka tū mārō ngā whakatipuranga katoa i runga i te mōhio ki a rātau anō. Ka ara ake ngā mokopuna hei rangatira mō āpōpō.

Ko tētahi atu tirohanga o Te Pou Arotakenga o ngā Tikanga me Te Reo Māori o Ngāti Awa ko ngā waiata mōteatea ka waiatatia e ngā hapū. Tekau mā tahi ngā waiata ka waiatatia e Ngāti Awa. Kua mau i a mātau ngā waiata e rima, ko Te Whetū e te Marama tētahi. Nō reira, i runga i ngā kōrero i puta mai i roto i te arotakenga, kua whakaarohia tētahi huarahi hei whakapakari i a mātau anō. Anei ngā wawata o te hapū:

1. Whakatū wānanga mō ngā whakapapa, mō ngā kōrero tawhito me ngā karakia tawhito.
2. Me whakatū wānanga e hāngai ana ki te pūtaketanga o te mita, me kī, ko te reo me te mita o Ngāti Awa.
3. Me ako i ngā waiata mōteatea, i ngā haka me ngā waiata-ā-ringa nō Ngāti Awa whānui.
4. Me ako i ngā momo āhuatanga katoa o Te Whare Toroparawae o Tūmataurangi, me kī, ko te wero, ko te mau rākau me ērā atu pūkenga a Tū.
5. Me ako te tū a te pou pou maioha me te tū a te pou reo ruariki.

### ***Mā te huruhuru ka rere te manu***

Tae noa mai ki te tau 2005 ko te kaupapa matua o Ngāti Awa ko te whakatau, ko te whakaoti i ngā take raupatu me ōna āhuatanga katoa. Ināianei kei te hāngai te titiro ki te tau 2050 i raro i te kaupapa matua, me kī, ko Ngā Moemoeā o Ngāti Awa (Te Manu Kawe Korero: Haratua 2009). I runga i te kōrero e pēnei ana ‘Ko te pae tawhiti kimihia kia mau, ko te pae tata whakamauā kia tinā’ ka akiaki mai te Kaihautū o te Rūnanga o Ngāti Awa me tana kōrero ki te Iwi:

Our young people are our future we must provide sound leadership now that motivates and endures into the future... we have achieved much over the past years, however there is still much to do – we need to continue to build on the legacy left by our tipuna, and past leaders. Vision Ngāti Awa is an important part of this process. This project collates all the different aspirations and visions of ngā uri o Ngāti Awa into one unified vision.

Nō reira, kua huri atu te iwi ki ōna hapū, ki ana uri me te whakaaro mā ngā hapū e whai oranga mō mātau ake, otirā mō te iwi whānui.

Ehara ko Ngāti Awa anake e tiro mai ana ki tō mātau oranga. Hei whakapakari ake i tō rātau reo, i tiro ake a Ngāti Kahungunu (2006) ki a rātau anō i runga i te kōrero e kī ana ‘Ngā Tukemata Rau Whakaoho te whakapakari, te whakatinana i tō tātau Kahungunutanga’. Me pēnei te kōrero mō ngā whāinga me ngā hua o tēnei iwi:

Tae rawa atu ki te tau 2027, kua tū pakari, kua tū whakahihī a Kahungunu i roto i tōna Kahungunutanga, tōna ake reo me ōna ake tikanga, ka mutu, arā noa atu ngā huarahi, arā noa atu ngā rauemi, ngā taonga, ka whai wāhi atu te iwi – hai whakamīharo, hai whakanui tonū rā mā Ngāti Kahungunu, ahakoa i te kāinga, ahakoa huri noa i te motu, puta noa ki te ao.

I roto i tō rātau rautaki anamata kua tōtika te titiro, kua arotahi a Ngāti Kahungunu. Anei ētahi o ā rātau whāinga (2006:2):

- Whakapakari tonu i te reo o te hunga e manaaki nei i ngā paepae o Kahungunu
- Te whakahaere kaupapa akoako tino whai hua atu nei, mā ngā whānau me ngā hapū
- Te whakamataara tonu i te iwi ki ngā whakamātautau a te rāwaho i Te Reo o Kahungunu me ōna tikanga
- Te whai kia kaha ake ngā whānau ki te kōrero i te reo i te kāinga, ā, tae atu hoki ki ngā tūwāhi katoa o te hapori
- Te rangahau i ngā momo rautaki katoa, hai haumanu i Te Reo o Kahungunu me te waihanga mai i ngā rauemi hai tohatoha
- Te whakawhanake, te whakatinana tonu i tērā kōrero a tātau e kī nei, ‘Ko taku toa, nō te takitini!’

Nō reira, kua kīia nei e rātau ko tēnei te arotahi mō ngā tau 2006 ki te tau 2009. He ōrite o rātau whakaaro ki ō mātau wawata mō te hapū, mō te iwi hoki. Kua whakatakoto i tā rātau rautaki hei ārahi i tā rātau hīkoi ki te whakapakari i a rātau anō.

Ka hāngai hoki ō mātau whakaaro ki ngā moemoeā o Te Puni Kōkiri. I tā rātau rautaki kōrero e ai ki a Te Puni Kōkiri ‘hei te tau 2028 kua tutuki i ngā hāpori ā rātau mahi whakaora reo ki waenganui i a rātau anō’. Hei aukati i te tāminga o te reo Māori i waihanga a Te Puni Kōkiri i ō rātau moemoeā mō te oranga o tō tātau reo ki roto i ngā hāpori katoa o Aotearoa. Anei ā rātau whāinga (2003):

- Hei te tau 2028, ka paparuatia te kōrerotanga o te reo Māori i ētahi takiwā kōrero e āta arohia ana

- Hei te tau 2028, kua mōhio te nuinga o te Māori ki te kōrero Māori ki ōna taumata ka taea e rātau. Ka whai huarahi hoki a Tauīwi ki te whakapiki i ō rātau pūkenga kōrero Māori
- Hei te tau 2028, ka noho ko te reo Māori he reo e kaha ana te kōrerotia i te nuinga o ngā kāinga Māori
- Hei te tau 2028, kua whakareia te āhei a ngā Māori katoa me tauīwi ki te mātauranga reo Māori e whai kōunga ana
- Hei te tau 2028, kua tutuki i ngā hāpori ā rātau mahi whakaora reo ki waenganui i a rātau anō
- Hei te tau 2028, ka uaratia te reo Māori e te katoa o ngā tāngata o Aotearoa
- Hei te tau 2028, kua mārama pai ngā Māori me ngā tāngata katoa o Aotearoa ki ngā take e pā ana ki te reo Māori

I ā rātau kōrero mō ‘Ngā Waiaro atu ki te Reo Māori’ ka kīia nei e Te Puni Kōkiri (Hongongi 2006):

He take hiranga tonu kei roto i ngā waiaro atu ki te reo, hei whakatau mehemea ka haere ora tonu te reo o te iti, ki roto i ngā horopaki reo rua, me ngā horopaki reo maha. I roto i ngā mahi ki te whakapakari ake i te reo, he mea matawaenga tonu ngā whakaaro waiaro a ngā kaikōrero, a ngā kaikōrero pūmanawa nohopuku, me te hāpori whānui tonu, kia tutuki angitū ngā mahinga whakapakari ake i te reo.

### *He pī ka rere, he tangata ka ora*

Kua puta ngā whakaaro o te iwi mō te huarahi e whakangungu mai ana i a mātau o Te Tāwera, e whakapakari mai ana i a Ngāti Awa. Kua waihangatia tētahi kōrero rautaki e whakatakoto ana i ngā whāinga hei tutuki. Nō reira, e rua ngā peka o te huarahi rā. Tuatahi ko te peka e hāngai ana ki te hiahia o ngā hapū, tuarua ko te peka mō te Rūnanga o Ngāti Awa, otirā mō te katoa o te iwi. Ka hāngai ngā whāinga katoa o te peka tuatahi ki te pakaritanga me te tōnuitanga o te reo, ahakoa tōna whakahua i roto i te waiata, i roto i te kōrero, me ērā atu o ngā momo kōrero. Ka hāngai ngā mahi o te peka tuarua ki te ao pakihi, ki te ao umanga me ōna āhuatanga katoa. Heoi, ko tētahi o ngā hua ko te whakakotahi i te iwi. Ko tētahi atu ko te whakapakari, ko te whakatipu rangatira mō āpōpō i raro i te maru o te kōrero e kī ana ‘Awanuiārangi tē toki tangatanga i te rā’. Anei ngā whakaaro o Hirini Moko Mead mō tēnei mea ko te Ngāti Awatanga me tō mātau kōkiritanga ki mua (1997:262):

I emphasise that you can be Ngati Awa wherever you are and that each Ngati Awa person can and should become both an ambassador for Ngati Awa and a trustee. A necessary part of the trustee role is becoming knowledgeable. While the trustee

role emphasises protection and cultural maintenance, there is also the role of sharing information so that our culture can be shared with the next generation and maintained by this means. We have to find a place for everyone who is Ngati Awa in the affairs, and especially in the future, of our iwi...What is important is the iwi, that it survives and develops. We are all part of the development and we are all part of what makes Ngati Awa what it is today and tomorrow. No reira kia kaha koutou ki te whai i to koutou Ngati Awatanga.

Nō reira, ka akiaki mai a Hirini kia mataara te iwi. Ka hāngai ōna whakaaro ki te kōrero a te iwi e kī ana ‘Ko te pae tawhiti kimihia kia mau, ko te pae tata whakamauā kia tina’ (Te Manu Kawe Korero: Haratua 2009).

Kua huri atu ki ngā whakaaro, ki ngā rautaki o tēnā hapū, o tēnā iwi hei tautoko i a Ngāi Tāua ki te whakaora mai i a tātau ake me ō tātau pae tapu. Mehemea ka hoki atu ki ngā pātai i puta mai i te tīmatanga o tēnei wāhanga, kua rongorongo ake i a Te Tāwera e kī ana ko te reo Māori te pūtaketanga o tō mātau noho hei hapū. Kāre te hapū e ora mehemea kāre tōna reo Māori. Koia hoki te whakaaro o ngā hapū katoa o Ngāti Awa whānui. Kua whakamātautau i a mātau anō, inā hoki, kua waihangā i ētahi rautaki hei huarahi whakamua, hei oranga mō te hapū, mō te iwi.

Engari anō, ko te pūtaketanga ko te oranga o te reo Māori. Ka rongorongo ake i tērā whakaaro i te katoa o ngā kōrero kua whārikihia. Mehemea ka ora ai te reo Māori, ka ora ai te mauri me te wairua o ngā waiata pēnei i ‘Te Whetū e te Marama’. Mehemea ka hoki ōna uri ki ngā wānanga i tō mātau tūrangawaewae, ka rongorongo ake i a ia e rere ana i te pūangiangitanga o te hau. I ana kōrero mō te noho ā-Māori, otirā mō te tuakiri o te tangata, ka kōrero a Hirini Moko Mead kei te mate hāere te reo (1997:79). Engari, kei te whawhai tonu a Ngāi Māori. Kei te hoki tonu atu a Te Tāwera ki tō mātau tūrangawaewae, wānanga ai. Kua rongorongo ake i ngā kōrero a te hapū mō tēnei mea, mō te wānanga, koia e whakapakari, e whakakotahi ai i a mātau katoa o te ahikā, otirā o te hapū whānui. Nō reira, ko te reo tērā e ārahi mai i ngā wānanga katoa, ka rongorongo ake i a ia i roto i ngā karakia, i ngā waiata, i ngā momo kōrero katoa.

Heoi, kua tiro ake ki ngā whakaaro o Ngāti Kahungunu, o Te Hiku o te Ika. Kua huri atu ki Te Puni Kōkiri me ō rātau moemoeā mō tāua, mō te Māori. Nō reira, ko te mahi ināianei ko te whakatinana i ngā whakaaro, ko te whakamahi i ngā kōrero rautaki. Kei te tiro whakamua a Ngāti Awa ki te tau 2050, nō reira, i runga i te kōrero e kī ana ‘Ehara taku toa i te toa takitahi, engari he toa takitini’ ka ora ai a Ngāti Awa whānui.

Kua rongo ake i ngā kōrero mō Te Rama Apakura me tana kaha ki te whai oranga mōna, mō tōna hapū. Nō reira, ka tū ake ia hei tauira mō ana whakatipuranga. Ko tō mātau mahi ināiane i ko te whakatinana hoki i ō mātau wawata, nō reira, ko te ako i te mita o Ngāti Awa tērā, ko te ako i ngā momo waiata o te iwi whānui tērā. Nō reira, he maha ngā moemoeā hei whakatutuki. Mā tō mātau tirohanga whakamua e ārahi mai i runga i ana kupu e kī ana ‘Ko Te Umuhika te toi, ngā rau matatiki, ko Te Tāwera toropuke rangatira’.

## TE WĀHANGA TUAWARU KA KAI TE KURI KA KAI TE TANGATA

*Iri mai e Te Rama Apakura i runga o Motutawa  
Tō kiri mirimiri ki te wai ngarahu i runga i te whata tawa  
Nā Pareareia nei tō kiri Ōtitapu kua noa kai muri  
E tapu o Irākewa nā Tionga mā koe moumou atu  
Ka kai te kuri ka kai te tangata  
Mō Paraweranui mate au mana kaiure i tuku ki raro e*

Koia te pou tuarongo o tēnei tuhinga, otirā i tēnei wāhanga ka huri atu ki ngā kōrero mutunga a Te Iritoa mō Te Rama Apakura. Kua rongō atu i te āhua o te riri, i te mana o te tangata, ahakoa ko wai, ki te whai oranga mōna me tōna ake hapū, otirā mō tōna iwi. Heoi, i tēnei wāhanga o te waiata ka huri atu anō ki a Ngāti Rangitihī rāua ko Tūhourangi nō *Te Arawa* waka. I muri iho o te pakanga o Te Kahuorenoa nā rātau a Te Rama Apakura i heri atu ki te motu o Motutawa, ki reira ka whakatakotoria i runga i te whata tawa. Nā reira, nā Pareareia i haehae tōna kiri hei tohu aroha, hei tohu mamae mō tēnei rangatira. I noho atu a Pareareia i Ōtitapu, ā, ka hoki atu ngā mahara ki tērā maunga i runga i te kōrero o te iwi e kī ana ‘Ōrite ana tērā maunga ki a Ōtitapu i Auroroa’. Ka kīia nei e te hapū i te wā e whawhai ana a Te Rama Apakura he rite ia ki te kurī e mau ana i tana hoariri. Koirā ka puta mai te kōrero ‘Ka kai te kurī ka kai te tangata’. Heoi, ka huri atu ngā whakaaro ki te pakanga o Paraweranui, ā, ka pakanga a Ngāti Awa me Te Arawa mō tērā o ngā maunga tipua, mō Pūtauaki i runga i te kōrero tuku iho e kī ana ‘Ko Pūtauaki te maunga, he ngārara āna kai’.

Heoi, hei whakarāpopoto i ngā kōrero katoa ka hoki atu ki te tīmatanga o tēnei tuhinga me tana kōrero e kī ana ko ‘Te Waikāmihi ki te Pō, ko Te Waikāmihi ki te Ao’. Koia te puna wai e whakaora ai tō mātau hapū, nō reira, i puta mai te whakaaro mehemea ko Te Waikāmihi anake e whakaora ana, e whakapakari ana i a mātau. Hei whakahua i te whakaaro i huri atu ki te reo Māori me te pātai ‘Mā te reo Māori mātau, otirā ko tāua te Māori e whakaora, e whakapakari, i tēnei Ao Hurihuri?’

Nō reira, hei whakautu i te pātai, hei whakaniko i te whakaaro i huri atu ki te waiata ko ‘Te whetū e te Marama’. Koia tērā e noho ana hei korowai whakatarapī, hei kahu pīwari mō ngā kōrero e rere ana i te katoa o ēnei whārangi. Inā hoki, ka huri atu ki te kōrero e kī ana ‘He

tātai whetū ki te rangi mau tonu, mau tonu. He tātai tangata ki te whenua ngaro noa, ngaro noa'. Ka noho ēnei momo kōrero hei poroporoaki ki a rātau kua rūpeke atu ki te pō uriuri, ā, ka noho atu ngā waiata mōteatea hei kīnaki i te kōrero, otirā hei herenga ki te Kauwae Runga me ōna āhuatanga katoa. I ēnei rā ka whakarongo tonu ki tēnei mōteatea i te pupuhitanga o te hau. I ngā kupu o te waiata kua hoki ā-whatumanawa ki te orokohanga mai o tō mātau hapū. Ko ana kōrero te herenga ki a mātau anō, ko tōna reo te pūtaketanga o ngā kōrero e takoto ana.

I te wāhanga tuatoru kua mātai ake ki a Tāwera hei whakamārama i te whakaaro, me kī, te ahorangi e kawea ana i ngā mahara katoa i runga i te kōrero e kī ana 'Te Whetū rā tēnā i poua mai ai ngā waka i Hawaiki'. Kua huri atu ki te whare tupuna me ana kōrero hei whakatauiria mai i te ātaahua o ngā whakairo, me kī, o ngā kōrero ka mōhiotia nei e tāua, e te Māori. Ehara ko te whare tupuna i te whare noa iho, he whakapapa tōna, he herenga tōna, otirā he kōrero āna e pupuri ana i te mauri o ana whakatipuranga. Nō reira, ko te tūāpapa te whakaaro Māori e noho ana hei maru mō tēnei tuhinga. Ko te tāhuhu ko te whakaaro nā Pouroro Ngaropō i waihanga hei tuarā mō te mahi hauora, engari, ka hāngai ōna whakaaro ki te Ao Tawhito, otirā ki te reo o ngā mātua tūpuna, me kī, ko te reo Māori tērā. Nō reira, ko te poutokomanawa o te whare, otirā ko te poutokomanawa tonu o tēnei tuhinga ko te waiata ko 'Te Whetū e te Marama'. Koia te herenga mai i te tūāpapa ki te tāhuhu o te whare tupuna, koia hoki tērā e whakahono ana i ngā kōrero katoa kua whakaputa mai nei.

I te wāhanga tuawhā kua huri atu ki te Waitapu o Kakaramea, ki reira kua tūhono ai ngā roimata o Tarawera, rere ngātahi mā Mihimarino ki Te Moana Nui a Kiwa. Nō reira, koia tērā e kawea ana i ngā kōrero i te tai pari, otirā i te tai timu. Nā reira, kua rongohia ake i ngā kōrero mō te momori o Tarawera, inā hoki, he maha ngā kōrero tuku iho e whakapakari ana i a mātau o te hapū. He maha ngā kōrero o tēnei ao kua kawea e te tai pari, otirā e te tai timu. Mā ērā kōrero e whakatinana ai tēnei mea ko te Māoritanga i te marae me tōna reo. Kei te marae te whakapapa o te hapū, kei reira ngā kupu a ngā manu kōrero me ngā manu tioriori. Ka huri atu ki ngā kōrero mō te mimititanga o te reo Māori me tana oranga i tēnei Ao Hurihuri, ka whakarongo atu ki ngā pēhitanga o te ao mai i tērā rautau ki tēnei rautau.

Nō reira, i hoki atu ki te Ao Aweko i te wāhanga tuarima me tana kōrero e kī ana, 'I kīia e rewa poutahi ki runga rā'. Ka huri atu ki te kōrero o te iwi e kī ana 'Ko Ngāti Awa tē toku

tangatanga i te rā'. Hei tautoko atu i tērā kōrero ka huri atu ki ngā whakaaro o Hirini Moko Mead i a ia e kōrero ana mō tōna iwi me te kōkiritanga ki mua (1997:256):

Thus the first point I want to make is that being Ngati Awa is to link with a rich and fascinating history and to become a part of it. This can be done by helping to do the research to unlock some of the mysteries of the past. Or you could help by becoming history shapers and shakers.

Nō reira, i te wāhanga tuaono i whakapuaki ai ngā whakaaro o te hapū mō tā mātau hīkoi i tēnei Ao Hurihuri i runga i te kōrero e kī ana 'Kei hea hoki ō atua marae'. Kua huri atu hoki ki te ahi kōmau hei whakatinana i ngā whakaaro me pēhea mātau e whakapakari mai ai i a mātau anō, otirā i a Ngāti Awa whānui. Me pēhea mātau o te hapū e hoki atu ai ki tō mātau Ngāti Awatanga mehemea kāre mātau e mōhio ki tō mātau Tāweratanga. Nō reira, i hoki atu ki tā mātau hīkoi hei hapū i te wā i tae mai ai a tauuiwi me ōna whakaaro, otirā me ana tikanga katoa. I tata tineia te ahi kōmau, engari anō, kei konei tonu mātau o te hapū e ara ake ana anō.

Heoi, kua wherawhera, kua tātari i ngā kōrero a te hapū i te wāhanga tuawhitu, arā ko 'Atua kāhu rakiraki'. Kua huri atu ki a Ngāti Awa whānui hoki me ō mātau whakaaro hei whakapakari ake i a mātau katoa mō ngā rā e heke mai nei. Kei ngā pito katoa o te motu ngā hapū, otirā ko ngā iwi e whakaara ake ana i a rātau anō, me kī, ko Ngāti Kahungunu tērā, ko Te Hiku o te Ika tērā. Kāre e kore, e whai oranga ana Ngāi Tātau katoa. Hei tirohanga anō kua huri atu ki Te Puni Kōkiri, ā, koia tērā e whakangungu ana i ngā kaupapa hei whakaora i te reo Māori, koia hoki tērā e āwhina mai ana i ngā hapū, otirā i ngā iwi ki te whakapakari i tō tātau reo me ā tātau tikanga. Nō reira, he maha ngā wawata hei whāinga mā te hapū, ā, ka noho te iwi hei tuarā mō mātau katoa o Ngāti Awa, ahakoa ki hea e noho ana i Aotearoa.

Nō reira, hei pou tuarongo ka huri atu ki te kōrero e kī ana 'Kai ana te kurī, kai ana te tangata' hei whiri i ngā whenu katoa e whāriki ai tēnei tuhinga. I tēnei whakataukī, ka hoki atu ki ngā kōrero a te hapū e kī ana i te wā e whawhai ana a Te Rama Apakura he rite ia ki te kurī e mau ana i tana hoariri. Ko te tūmanako ka tū kaha ana uri tae noa ki te mutunga o te whawhai, ka whai mātau i te hoariri ahakoa te aha. Nā reira, ko te wero ināianei mō mātau o te hapū ko te whakatutuki i ō mātau wawata hei oranga mō ngā rangatahi, mō ngā mokopuna otirā mō ngā uri whakatipuranga katoa.

I ngā kōrero katoa o tēnei tuhinga kua rongō ake i tō mātau kōingo mō te reo, otirā kua whai tauira, kua whai oranga mō mātau. Kua hāngai ngā whakaaro ki te pātai matua e kī ana, ‘He aha te whānuitanga o te reo Māori hei whakaora, hei whakapakari i a tāua, i te Māori, otirā i te hapū o Te Tāwera i tēnei Ao Pānekeneneke?’ Nō reira, kua kitea ehara ko Te Waikāmihi anake e whakaora ana i tō mātau hapū. Kua rangona ā mātau kōrero e kī ana kāre te hapū e ora mehemea kāre tōna reo Māori. Koia hoki te whakaaro o ngā hapū katoa o Ngāti Awa whānui. Kua huri atu ki a Ngāti Kahungunu, ki Te Hiku o te Ika, otirā ki Te Puni Kōkiri me o rātau whakaaro mō te reo Māori. I te mutunga iho he taonga te reo rangatira ki a tātau katoa. Kua whakaritea ētahi rautaki hei āwhina mai i a mātau ki te hāpai ake i tō mātau Tāweratanga, i tō mātau Ngāti Awatanga, i tō mātau Kahungunutanga, otirā i tō mātau pupuri i te reo. Kei ia iwi āna ake rautaki. Kei a Te Puni Kōkiri ā rātau kōrero mō te oranga o te reo ā-motu tonu. Nō reira, ka noho ēnei kōrero katoa hei tauira ko te reo Māori tērā e taea ai te kī he Māori tātau.

Ko te wero ināianei mō mātau o Te Tāwera ko te tiaki i te pae tapu me ōna āhuatanga katoa. Nō reira, me mataara tonu mātau ko ngā uri o Te Rama Apakura. Me whai atu i tōna tauira kia kaha te mura o te ahi kōmau.

Heoti, hei kōrero mutunga ka huri atu anō ki te waiata, māna e whakakapi ngā kōrero katoa kua whārikihia, māna hoki e pupuri, e tiaki ngā wawata mō āpōpō.

Te Whetū e te Marama  
 E ngā patatari o te Rangi ko **Te Rama Apakura**  
 Te whetū rā tēnā i poua mai ai ngā waka i Hawaiki  
 Kau ana rā ko Maketū rā  
 Rokohanga atu Te Ika a Māui e kupana  
 Ko te weri ko te aka ka hinga pū rākau  
 Tere mangamanga atu ana ia ki te wai  
 Ko te Tōtara i karia  
 Ko te waka tēnā i poua mai ai Manaia  
 Ka mate i konā koia Ihumotomoto  
 Kia whatia mai ki runga rā  
 Ka tupu te Kahurangi  
 Koia Maikukutea  
 Ka mate ake a ō tūpuna i te whare rā

Te Awa o te Atua takoto noa  
 Ka ngaro hoki koe  
 Hei whakaitaita hei pā whakahae  
 Mō te huki mō repo ki Rangitāiki rā  
 Ko te kī mai a te Aho aha tēnā whana atu  
 Nā ngā toa rau o Awa  
 He uri anō koe ā Tūwharetoa  
 I kīia e rewa poutahi ki runga rā  
 Tāria ki apatia  
 E oma ana anō a Te Uamairangi  
 Ehara e Hika i te aroaro tahuri kē  
 He koha whakamoe nā Tionga  
 Kia mate ai te ruruma tawhiu e

Kai hea hoki ō Atua marae kī nei Rangihoro  
 Ka whakaara i a koe ki runga rā  
 Atua kāhu rakiraki  
 Waiho te mate mō Ngāpopoa  
 E hua ana i a koe mō ngā pārae ki Hauraki  
 Kia maro huka atu koe  
 Tuamai whiwhia Tangaroa wetea kia mārāma koe  
 Ki te riri whakatakariri  
 Māu te ika i te ati e  
 Koe tū mai rā Tūtakaroa te Uru te toa e

Iri mai e Te Rama Apakura i runga o Motutawa  
 Tō kiri mirimiri  
 Ki te wai ngārahu i runga i te whata rawa  
 Nā Pareareia nei tō kiri o Tītapu  
 Kua noa kai muri  
 E tapu o Irākewa  
 Nā Tionga mā koe moumou atu  
 Ka kai te kurī ka kai te tangata  
 Mō Paraweranui mate au mana kaiure  
 I tuku ki raro e e i

Nō reira, kāti au i konei. Ka huri.

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**Ētahi atu rauemi**

Whakatāne District Museum and Gallery Archives

Te Puna Rangahau o Ngāti Awa - Ngāti Awa Research and Archives Trust

## PAPAKUPU

|                |                                                        |
|----------------|--------------------------------------------------------|
| aho            | line of descent, genealogy                             |
| ahorangi       | philosophy                                             |
| amokapua       | chief, leader                                          |
| anuanu         | piercing cold                                          |
| ara mātinitini | the path journeyed in search of salvation              |
| atakau         | shadow                                                 |
| auraki         | wail, lament                                           |
| aweko          | ancient, traditional                                   |
| ewe            | placenta, afterbirth                                   |
| haehae         | lacerate, a mourning in which mourners gash themselves |
| haumako        | fertile                                                |
| hautūtanga     | spirit of bravery                                      |
| hīrau          | a paddle                                               |
| ihorei         | a chief of established authority                       |
| ihumanea       | knowing                                                |
| kaokao         | rib                                                    |
| kari           | dig                                                    |
| kauhau         | declaration                                            |
| kohukohu       | lizard                                                 |
| kōmau          | keep the fire alight                                   |
| konga          | ember                                                  |
| māhuta         | disembark                                              |
| maiangi        | rise up                                                |
| maioha         | welcome                                                |
| makere         | left behind                                            |
| manawapā       | apprehensive, to suffer from intense grief             |
| mapu           | sob, sigh                                              |
| marumaru       | sheltered                                              |
| mātai          | gaze                                                   |
| mātaotao       | deathly cold                                           |
| matū           | essence                                                |
| mōai           | desolate                                               |
| mokomoko       | lizard                                                 |
| mori           | desire desperately                                     |
| muka           | strand (white fibre extracted from flax)               |
| pāinaina       | sunbathe                                               |
| pākaka         | surround                                               |
| pākerewhā      | derogatory term used to describe landgrabbers          |
| pānekeneke     | everchanging, shifting                                 |
| pēhitanga      | suppression                                            |

poipoi  
pūkaki

nurture  
stream

ruawhetū

fontanelle of the head

tāmou  
tātari  
tāukiuki  
tauhou  
taunaha  
tauranga  
tōkihi  
tūāpapa  
tūtapa

keep the fire alight by burying with ashes  
sieve  
ancient  
new, strange  
bespeak  
anchorage for canoes  
skim over the water, dart along  
framework  
to instill, to imbed

ūngutu

converge, meet together

wawara  
whakarauika  
whakatarapī  
whakaūpapa  
wherawhera

rustle  
gather together  
delicate  
introduction, implementation  
spread out, exposed